

THE  
HISTORY  
O F  
SCOTCH-PRESBYTERY:  
BEING AN  
EPITOME  
O F  
The Hindlet Loofe,  
By Mr. SHIELDS.

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With a Preface by a Presbyter of  
the Church of *Scotland*.

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*Juven. — Vitia ultima fictos  
Contemnunt scauros & Castigata remordent.*

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L O N D O N ,  
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# The PREFACE.

**T**HE following Treatise (being but a short Compend of a larger Book) appears at this time to give the World a just Account of the Principles, Practices, and Behaviour of the Scotch presbyterians; it was written some Years ago by one of that Fraternity. It is sad to consider, how much the Spirits of Men are soured and imbibed by Faction and Interest; it shuts their Eyes against the clearest light. The Dictates of Humanity, and the Genius of the Christian Religion sweeten our Passions, but when we are inflamed by the Interests of a Party, we forget the express Laws of God, and if they look us broad in the Face (when we offer violence to our Convictions) we bow and bend them by metaphysical tricks and Evasions to serve our Design, contrary to their original Bias and Sanctity; and this was never so visible, as in that turbulent and fiery Sect that frequently disturbed, and now at last hath almost over-run the Church of Scotland, in that they have Ruined and Oppressed a Learned, grave, and Orthodox Clergy, especially in the southern Shires. They have a Systeme of Opinions peculiar to themselves, which they call *Their principles*; for though a thing in it self is just and reasonable, yet if it be not agreeable to *Their principles* (that's to say, the Opinions that are more immediately, properly, and originally Calculated to serve the Designs of their Society) they eject it with Indignation and Disdain; they pity all Mankind that have not the same Thoughts that they have, and they continue by the Authority of their Guides, under the slavery of implicit Faith more than any other Sect of Men in the World.

The Christian Religion above all things designed to alienate our Thoughts and Affections from the Pageantry and Vain-glories of the World, and to moderate our Passions, that they might not prove troublesome to Society, nor extravagant in their Violence, nor precipitate in their Actions; the Spirit of Faction opposes the Gospel in these great Ends, for it covets nothing so much as outward Glory and Empire, and it prosecutes these Desires with restless and implacable Ardours, and all under the Visor of Religion. When our perverse Inclinations (which God commanded to be mortified) are made more head-strong by the Notions we have of Religion, then our Appetites become as wild as they are unreasonable.

We find this clearly exemplified in the Pharisees of old. Our Saviour came that he might destroy the Works of the Devil, and enliven the World by a reasonable Religion, to turn Men from

*Darkness to Light, and from the Power of Satan to the living God, to inspire Mankind with the Principles of the best and wisest Philosophy, most useful in all the Changes and Vicissitudes of this Life, and that which did certainly prepare them for a better; he taught his Disciples to be most assiduous in those Duties of Religion that made no Noise abroad, and fell not easily under the Observation of Men; that advanced solid and substantial Piety, to love God and our Neighbour, to approve our selves unto him that feeth in secret, to despise the Cenures and Applause of a perverse Generation, and to live upon the invisible Supports of a good Conscience, to exercise Patience, and Fortitude, and Magnanimity; because by our Religion we were engaged to Combat with the World, and with all its crost Accidents, under the Banner of a crucified Saviour.*

Yet when we read the History of the New Testament, we find that the most zealous Sect of the Pharisees, opposed this blessed Design of our Saviour in all its principal Branches. They took great care to be seen by the People, in all their odd and extraordinary Performances; they were mighty forward to propagate their own Traditions; the private Doctrines of their Schools were much dearer to them than the *Commandments of God, Mark 7. 3.* As for *Simplicity of Intention, Innocence, and the Love of God*; they thought such Virtues not so convenient for them who were in the *Government*, and thought it necessary to have the People blindly to obey their Dictates: That Religion that penetrates to the Center of our Spirits, and changes the whole Bias of our Souls, crosses the Desires of our degenerate Nature, and leads every Thought captive to the Obedience of Christ, and is supported by the Faith of distant and invisible Rewards; they thought such a Religion yielded no nourishment for Vain-glory, and therefore they despised it, and ordered the matter so, that amidst all their long *Prayers, disfigured Faces, and theatrical Fastings*, they might leave their insatiable Passions of Pride, Vain-glory, Covetousness, Malice and Revenge, untouched, and unsubdued. Hence it is, that they were very careful in little things, *Mat. 23. 24.* what ever drew after it the applause of the People, who always admired the most empty and the most transient things. Their *Bascologies* were mistaken for *Zeal and Devotion*, and their outward *Austerities*, for true *Mortification*. They did all things to be seen of Men, *Mat. 23. 5.* and if the *Law of God* did expressly contradict their beloved *Sabbath*; the *Law* it self must needs bow to their *Principle*. There

There is nothing in Humane Nature that we feel more tenderly, nor is there anything more deeply engraven on our Souls, than the Gratitude we owe to our Parents, when their Infirmities and Distresses require our Assistance; yet by their *Desires of the Cordes*, they evacuated this Fundamental Piety; Justice, Compassion, and Natural Affection were in their Eyes but mean and despisable things, they only understood the *abstruse Mysterie* of Religion, and nothing provoked their Indignation so much, as to be thought ignorant; wherefore they so huffingly tell the poor Man restored to his right by our Saviour, *doth thou teach us*, Job. 9. 34, tho by the most evident Arguments, he had just before exposed both their shameful Ignorance and Vanity; and when St. Paul himself was infectur'd with this leaven; his brisk and generous Spirit was sadly employed in persecuting the Church. There is nothing more opposite to the pure and undefiled Religion, than Pharisaical Pride and Hypocrify; nor no kind of Pharisees persecute with greater Violence and Spire, than that sullen and temure Tribe, that affect Domination and Tyranny, by a connecter'd and disguised Humility.

The sad Effects of such an infest Humor, are too sadly felt by the Clergy of Scotland. The Presbyterian Courts and Judicatories are as void of the common Forms of Justice, as of Tenderness, and Humanity, the late Erection of it being in its Frame more properly Calculated to advance Tyranny, and tho their Agents propagate many Stories to lessen and extenuate, and sometimes to excuse their unaccountable Proceedings; yet as long as they confess the shameful rabbelling of the Clergy, they acknowledge more Barbarity and Cruelty, more Reapproach to our Nation than can easily be named: Certainly it cannot be imagined that the Episcopal Clergy left their *Houses*, their *Living*, and some of them their *Relations*, and their *Country*, for no other Design than to tell Stories of the Presbyterian Persecution; any Man that believes this, needs not refuse the most monstrous Improbabilities: Men are not so fond of Grosses and Afflictions, the Bias of Humane Nature is on the other side, they generally prefer the Law of Self-preservation to the Law of Self-denial, and the Doctrine of the Cross has but few to follow it if they can avoid it.

There is no Weapon so proper against the Affairs of a restless, and ungovernable Party, as Christian Patience: This is the Time of our Sufferings, God in his Anger hath let loose our Enemies to chastise us; and when we are duly humbled, he will again mercifully visit us, and employ us in the Attendance and Service of the Sanquity. If we have preached unto others Forti-

tude and Christian Magnanimity, under the best Calamities, from the Pulpit, why should not we do it by our Courage and Constancy? The Providence of God, that superintends the meanest Creatures, will not desert them that are made after his own Image. It was to let us feel the Variability of all Earthly Conditions, that we are surrounded thus with Difficulties, on the Right, and on the Left Hand. When I read the Horroick *Flight of a Pagan Soul*; and how little the Glory of the *Roman Empire* appeared to him that sat upon the Throne, in the midst of Guards, Divertisements, and Flatterers, I cannot but see how shameful it is for the Disciples of Christianity to be so soon and so easily shaken with Changes and Disasters: If the Contemplation of Philosophy and Natural Religion raised his Spirit so far above ordinary Thoughts, what may not be expected from us, who have been taught the most infallible Proofs, the Doctrine of Immortality, and the Glories of the World to come? Seneca tells us, that a good Man wrestling with Disasters, and not yielding to the Meanness of Vice, is a Spectacle worthy of Jupiter himself: The Ears of God are always open to the Prayers of the Oppressed; their Petition proceed from Feeling, more than from Artificial Form, or Custom. Let us look into the Errors of our Lives, and judge our selves, lest we should be judged more severely by our God, whom we have offended. Let us wash out our Blemishes by true Contrition, and return unto our Father who does not willingly grieve the Children of Men; but for great and wise Ends suffers, for while, the Rod of the Wicked, to lie on the Lot of the Righteous, that his Children may be prepared for that Glory which is to be revealed. The Graces that are most essential to the Christian Religion, cannot be exercised but under the Cross: *All things work together for good, to them that love God.* We are told by our Saviour, that an House built upon a Rock stands out against the Violence of Rains, Storms and Tempests.

The Party with whom good Men struggle at present in Scotland, have neither Unity amongst themselves, nor any true Christian Principles to build upon: And When I say thus, I do not comprehend all that may go under the name of Presbyterians, but such as give up themselves, without Reserve, to follow their pernicious Tendencies, as such as have all their Passes, for God judges according to our new and factious Dispositions. It is not by our Names, but by our Nature, that we are separated at the Day of Judgment; and therefore let no man mistake me, if I thought this of the other Denomination, th-

the side of the other Church or Society, could secure a  
 Man from hazard; I mean no such thing. But it's undeniable, that the Faction that lately pulled down the Beauty and Order of our Church, spend their Zeal in lesser things, of very bad, or of no Consequence at all; and their new and upstart Government eats out the Life and Primitive Innocence of Religion, and promotes Pride and Singularity, and those other Vices that are most opposite to the pure and spiritual Tendency of the Gospel. They are the Men I intend when I speak of the Ring leaders of that waspish Gang, who by their Principles are obliged to trample upon all earthly Powers, unless they truckle under the Ecclesiastical Tyranny, and recommend no other Doctrines with Affection and Zeal, but such Opinions as enslave the Consciences of Men to their Tyranny and Government, and many of the poor People are so infatuated, that they calmly bow under the heaviest Burdens, if they are laid on by their Spiritual Task-masters.

It is very sad to consider the present Decays of true Christianity: What's become of that unaffected Simplicity, that Truth and Purity, Heavenly mindedness and Charity, that adorns the Profession of the Gospel? What's become of that steady and regular Devotion, that taught Men frequently to lift up holy Hands, without Wrath or Doubting, unto Heaven; by which they were made to love God above all things, and their Brethren for God's sake, to relieve their necessities, to assist them in their Troubles, to rejoice with them that do rejoice, and to weep with them that weep; nay, to endeavour the Good of all Mankind, as far as is possible? If Men were affectionately zealous to propagate this Religion, then it would appear like it self in all its beautiful Colours, pure, peaceable, gentle, and easie to be wareed, full of Mercy and good Fruits, without Partiality, and without Hypocrisie, Jam. 3. 17. But where Envying and Strife is, there is Confusion and every evil Work. Shall they who proudly call themselves the special Ambassadors of Christ, have so much in Animosities and Contentions, and tremble before the Searcher of all Hearts, who sees into the first Motives and Springs of all their Actions? If the Purity of Religion be intended, why so much Noise and Clamour, so many Arts and mean Tricks, so many insidious Associations, so many bold and impudent Lies, so many pragmatick and restless Methods to overthrow their Antagonists? Can the Gospel of Peace be propagated by the Stratagems of War? Or have they such mean Opinions of their Opposites,

that they will suffer their People to be deluded with Giddiness and Enthusiasm, and themselves so tamely beat off the Stage? 'Tis true, many of our Ministers are now made incapable to serve the Publick; yet by their sacred Character, they are still obliged to serve the People, and to recover the Souls, for whom Christ died, from the Enchantment and Enthusiasm of Seducers. I hope they will defend the Gospel without fear, upon all Occasions, in Season, and out of Season. It is not a Question of Discipline, or Ecclesiastical Government only, (though that be of great Consequence in it self,) that is now debated: But the Question is, Whether such Methods must be followed, as expose Christian Religion? Whether the People shall be taught from the Pulpit to burlesque the holy Scriptures, to lampoon Revelation, and to ridicule the most grave and serious things? Mankind, indeed, is liable to many Vanities and Follies, and yet no Follies debate Humane Nature so much as those that put on the Garb of Religion. 'Tis lamentable when Men avouch the Authority of God for their own Dreams, and plead a Divine Right for all their new and fancied Opinions. The first Presbyterians thought it enough to say, that

Read the Preface to Dr. Hooker's Polity.

their Model was allowable; and therefore they levelled their Arguments to prove such a Scheme of Government was not altogether forbidden; and it was never heard, that the Fortigh Presbyterians would have refused the Communion of the Church, because the ancient Government of Episcopacy was retained in it: So we see all the French Protestants, who have fled to Germany or England, serve in either Church as Ministers, according to the Rites and Ecclesiastical Canons of the place where they live: It is only the Covenanted Presbyterians (for any thing I know) plead a Divine Right for their new Model, and their latter Disciples are forward and daring on this Head. Their Government must be founded on the express Institution of our Saviour, and therefore the Exercise of their Discipline must be nothing less than the Administrations of his Kingdom and Royal Soeptre: To contradict or despise them, is an Affront to God himself; and to be sure, the Baggage of their Lay-Elders, and Commissioners from Burghs, are all of them by Divine Right. And yet all this is not so bold or ridiculous, as when they endeavour to prove their Scheme by particular Texts of Scripture. There is one that calls himself the *Vindicator of their Kirk*, he wrote a Book some Years ago, to prove that Presbytery was the only Government instituted by our Saviour; and all he brings for it, over all his Book, (which

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which I had the patience to read over) is, *M. & 20. 25.* compared with *Luk. 22. 24.* He tells us in another Book, of himself, that his Way is Argumentative; that is to say, he writes nothing but pure Reason and Demonstration. Now let us calmly examine what Foundation there is for Presbytery in the Texts lately mentioned, for our Saviour supposes Degrees of Subordination amongst his Disciples, as well as in all other Societies; and therefore he directs such as would climb to the highest Places, to take other Methods than those that are most usual in Worldly Preferments; for he that deserved Preferment in the Church, was to be the Servant of all; and he that would be great among his Brethren, should in the first place appear full of Humility, Condescension and Charity; And this Text refers to the Method of their Promotion, not to the Extravagation of their Jurisdiction. He supposes one would be great among them; and the true way to attain that Greatness, was not to aspire to it ambitiously, by Force and Violence, as the Lords of the Gentiles did; but by all the Acts of Modesty, Humility and Self-denial. But let me ask whether the Apostles understood this Precept of our Saviour, in the Sense of the Presbyterians, or not? If they did, how came they to exercise Jurisdiction over all inferior Ecclesiasticks, during all their Life-time, in all the Churches they had planted? Did they (who could not but understand his meaning) go quite cross to the Institution of our Saviour? The plain Truth is, there is no Text in the Scripture can be alledged more absurdly for the Presbyterian Parity, than this Text, since our Saviour tells them, He did that himself amongst them, which they were to do to one another; and therefore the doing of it towards one another, could not infer Parity amongst them, unless they blasphemously infer, that Christ and his Apostles are equal; for our Saviour recommends what he enjoyns from his own Practice, that he who was their Lord, was their Servant; and therefore the greatest among them were to be modest, calm, and humble towards all their subordinate Brethren; and this qualified them for Ecclesiastical Promotions. Is it not very unlucky, that a Man shall write a Book to prove the Divine Right of Presbytery, and yet bring no other Proof for it than this Text, which (if understood in the Presbyterian Sense) degrades our blessed Saviour to the Degree of one of his Disciples; for what he commanded the Apostles, he practised among them himself? And this is the strong Motive to engage their Obedience, that they should not exercise their Jurisdiction as the Lords of the Gentiles,

by a Spirit of Pride, Vanity and Domination, but by the more amiable and engaging Behaviour of Modesty, Meekness, Charity and Humility, for he that was to be the greatest among them, was to be their Servant: And certainly the Bishops of the Church, by their Character, Dignity and Station, by their publick Cares, Fears and daily Labour, feel that they are more Servants than Masters. When one was promoted among the *few*, to higher Dignities, there was another appointed to tell him, that upon that Day he began to serve. And did not St. Paul think so of himself, though in nothing behind the chiefest Apostles, when the Care of all the Churches lay upon him? And all the Fathers of the Church, from the first Plantations of Christianity, had this Notion of their Dignity, that they were the Servants of all.

Now when this one Text is answered, I think his Book is answered, nor had this part of that Pamphlet been touched here, if it had not been commonly insisted on by others as well as by this Author. Now if I should yield that there was any foundation for Ecclesiastical Parity in this Text, it cannot be stretched so far, as to prove the National and Classical Presbytery, it rather favours the Congregational Model, which always appeared to me much more innocent and allowable, than this new and unaccountable Platform of Presbytery. If this Author would be entreated to single out of all his Scribblings, an argument one or two, that he himself judges most proper to advance Presbytery, we would thank him, and return our Answer very easily and speedily, and this Overture is so much the more reasonable, in that it may be done in a sheet or two; but to go through all his Shufflings, and childish Tergiversations and unmanly Calumnies with which his defamatory Libels are flushed, is as unpleasant as it is undignifying, and the Publick is not at all concerned to read such particular Stories; yet something must hereafter be said to convince him of his idleness were it no more than to let him see his Books deserve no particular Answer.

I have no more to trouble the Reader with, but to give him a short account of the following Epitome. It is the true Compend of Mr. Alexander Shields Book, entitled, *The Hind let loose*. He is the most accurate and diligent of all the Writers, there is none among them at present who understands the Genius of Presbytery better, or more consequential to their Principles, and must acknowledge, that none writes for Presbytery with greater Zeal and Vigour; and tho' his Principles are inconsistent with Civil Government and Christianity, yet his Superstructure builds upon them is consequential; and the

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For I heartily invite all Men ( who at any time think of the things of this Nature) to read the following Abridgment of his Book, and next let me intreat them to use their Reason exactly and impartially, and then tell me whether a Civil Government of what ever Form or Denomination can subsist, where such Principles are heartily entertained by a considerable number of the Subjects; and whether the Severity of Laws against such Enthusiasts, be not the most Christian compassion towards the State rather than Cruelty, Tyranny, or Oppression, with which those restless Incendiaries did asperse the Government of th. 2. Our Nobility who understood the Government and Constitution of our Nation, didately demonstrate, that our Scotch Presbytery had nothing to match it all over the World; whether you consider the Novelty of their Pre-  
ferences, their restless Clashings with the Civil Authority, or their shameful Confusions and Divisions among themselves, and this needs no other proof, than to read their own Books, *The Acts of their Assemblies, and their most Authentick Papers*, we know what Morals they are taught by their Guides, when we remember their tumultuous abbling of the Clergy in the West of Scotland from their Houses, Livings and Preferments, we need not rake into that Puddle any more. In the beginning of the late Revolution, those Furies broke loose upon the House of God, and barbarously drove from it the immediate Servants of the Sanctuary. It is not the Guildings and Palliations of their Vindicators can wash off the blemish of this shameful Tragedy; if the Foundations be destroyed, What can the Righteous do? set in the following Epitome, such violent Proceedings are justified; nay, the Murther of the Arch Bishop of St Andrews, and such like religious feats of their Zeal. Therefore let me once again intreat the Reader to read over this little Book carefully, since Mr. Shields was at the pains to gather together and justify in one Book the History of his Party, their Strugglings against Authority, their Declarations and Testimonies against the State, and all their Commotions from their first beginning in Scotland till the Year 1687. And because the Book it self is not easily got.

Two Objections I foresee will be managed by their Agents against this Book, the first is that it is not owned by the whole Party, but written by a single Minister. To this, I answer, that Mr. Shields Book is rather the History of their proceedings, than a private Systeme of his own Opinions; and since it is supported by their publick *Declarations and Testimonies of their Society*, is rather the common Apology than the Sentiment of one of their Number. And therefore I

challenge any Man to let me see any one Article, wherein he is inconsequential either to himself, or to the received Doctrine of the Party; for as long as the *Solemn League and Covenant*, is the original Standard of their Sect, the Dictates of Natural Reason, and Texts of Scripture, must be interpreted, as they may best promote the ends of the Covenant; and therefore unless you let me see something in the Book not allowed by the Covenant, it is very impertinent to say, that it contains not the Presbyterians Doctrine, for I know nothing distinguishes the Presbyterians of Scotland from other Dissenters; but the bloody Principles of the Covenant by which they over-turned the ancient Monarchy, Sacrificed the best of Kings, and changed a prosperous Nation into a field of Blood.

The next thing I foresee their Agents will propagate is, that tho they were guilty of many extravagant Tricks formerly, yet now ( that they are re-established) they will act with great Modesty for the future: But can the *Aethiopian* change his Skin, or the Leopard his Spots? Must not they assert their Classical Authority and Discipline? Will they so shamefully defert their Colours? Must they not give their *Tellimay* as their Predecessors have done? Don't we see that they have Male-versed more in three Years time, than can well be repaired for twenty? Will their Agents oblige their Meetings and Assemblies to declare against this Systeme, solemnly and judicially? No, they'll keep those Opinions, and practice them upon all Occasions, for they are obliged to do all they can to support the Covenant when they may conveniently: Nay, I durst say, that the late pretended Assembly would justify the Murder of the Arch Bishop of St. Andrews without ten contradicting Votes; nor is there any thing asserted in this Book, that is peculiar to Mr. Shields, read *The Apologetical relation of the Church of Scotland, Naphtali, ius populi vindictum, The Cup of cold Water, The Banders disbanded*, and several other little Pamphlets, whose Titles I have forgot; and you shall find that this is the common Strain by which they are distinguished from the Presbyterians abroad, as well as from all other Christian Churches.

If Episcopacy had been a grievance to the Nation, as was tumultuously alledged, it had been enough to remove those venerable Persons from the Helm of Ecclesiastical Government, and then the Affairs of the Church ( by the acknowledged Principles of Presbytery) should be managed *Communi Presbyterorum consilio*. All the Presbyteries by their Delegates from all Corners of the Nation had an equal Right in this Government: But instead of this we have a new Model set up, and the

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**Ecclesiastic Government** is lodged in the hands of a few *Peevish and Tyrannical Persons*, who never sleep quietly until all the Clergy be extirpate, who do not hold their Mission from the Conventicle. When this is objected as an extraordinary Solecism in Justice as well as in Government, they answer, That tho' every Presbyter has a right to govern which he cannot part with yet *pro praesenti ecclesie statu*, the Government should be thus modell'd; and this in plain Scotch is no more, than that the Heads of the Faction judged it convenient, that none should be allowed any share in the Government, but the sworn *Janizaries* of the Covenant; and therefore tho' the Presbyters all over the National Church had an equal right to govern, yet they should be restrained from the Exercise of Government, until the Faction got entirely uppermost. But let me ask peaceably and calmly, By whom are they restrained? Either by the remainders of the Presbyterian Preachers, or by the Secular Power: If the first, how can threescore Suspend a thousand Ministers from the Exercise of Government? Before whom are they cited? By what Authority is this done? Is this done by the acknowledged Principles of Presbytery? But if this be done by the Secular Power, then it seems the Presbyterians now think and teach that the Secular Power can intrust some few Ministers with the Ecclesiastical Government, when others are restrained, and which is still more absurd, they allow them in the Exercise of the more Spiritual part of their Ministry, the Administration of Sacraments and Preaching of the Gospel; but they must not meddle with the Discipline of the Church: As if the one had not been originally intended to shelter and defend the other. However, it is easie to observe, that the Presbyterians love Government (by which they secure the Interest of this World) much better than Preaching of the Gospel, which more immediately prepares Men for another. But if they think Presbyters may be thus restrained from the Exercise of Ecclesiastical Discipline, why might not the former Government restrain Presbyterians, as well as the present Powers restrain the Episcopal Clergy from that part of their Ministry? It is very easie to see that Men are driven to such Shifts as cannot be maintained, neither by the principles of true Reason, nor by the peculiar Hypothesis of the Party. They have one Answer to all this, that the Episcopal Clergy would endeavour the Overthrow of Presbytery: But what they might do as to that, I know not, I believe there are

but few of them that are very zealous to continue the present Scheme; and perhaps the Contrivances of Presbyterians to exclude them from the Government, is as proper a Mean to overturn Presbytery, as the Admission of them into the full Exercise of their Function might have been. For my part, I do not see how such Syncritism betwixt these contending Parties can be obtained, after all the political Daublings about it. The Clergy should stand their Ground and let the World see that they value their Integrity and Principles, at least, as much as the their Conveniences; for nothing less than the Essentials of Morality and Christianity are at stake.

The following Treatise cannot but be clearly received of both Parties, because it contains the distinguishing Doctrines, Principles and Practices of the Presbyterians; for I assure you it is most faithfully copied by a Friend of mine in the Author's own Words, from the Original Book. 'Tis true, he did not transcribe the whole Treatise, for that is Voluminous, and contains so many Steps of their Rebellion, that if you desire a particular Account of them, you must have recourse to the Book it self, rather than to this Epitome; but he hath, in a few Sheets, contained the Strength of the Author Reasonings, and all his Flourishes: So that you have a just Notion, as well as a true Account of the special Tenets of Scotch Presbyterians with all the natural Consequences that they yield: And if Strangers will not believe the Episcopal Clergy, let them read their Opinions in their own Books. If one would know the Doctrines of Epicurus, he must go to *Lucretius*; if that of Socrates, he must read *Plato*; if the Mors of the Stoicks, he must read *Marcus Aurelius*, and *Seneca*: So it were very unjust to say that Mr. Shields did not give a true Account of the Doctrines of the Scotch Presbyterians, being not only a Leading Man of the Kirk, as now established, but also a Man of good Parts, indefatigable Zeal, and great Industry; and this is the Reason why his Book is compendized, because he drove their Principles to their just Consequences; and though I have no Kindness for his Opinions, yet I cannot but love his Ingenuity and Skill; and if any Man tell me he mistook the Doctrines of Presbytery, I must ask him Pardon to think otherwise, and that none of them dare tell him so when he is present.

I bid you heartily farewell

*An Account of the true Scottish Presbytery,  
from the Year 1570. to the Year 1687.  
by Mr. Alexander Sheilds, a Presby-  
terian Minister of the Kirk of Scotland,  
as it is now Established by Law.*

**F**ROM the year 1570 and downward, the Testimony is stated and gradually prosecuted, for the Rights, Priviledges, and Prerogatives of Christ's Kingly Office, which hath been the peculiar Glory of the Church of Scotland, above all the Churches in the Earth, that this hath been given to her as the word of her Testimony; and not only consequentially and redutively, as all other Churches may challenge a part of this dignity, but formally and explicitely to contend for this very head, *The Headship and Kingship of Jesus Christ*, the Prince of the Kings of the Earth, and his mediatory *Supremacy* over his own Kingdom of Grace, both visible and invisible. This is Christ's *Supremacy*, a special radiant Jewel of his Imperial Crown: which, as it hath been as explicitely incroached upon in *Scotland*, by his insolent Enemies, as ever by any that entered in opposition to him, so it hath been more explicitely witnessed and wrestled for, by his Suffering Servants in that Land, than in any place of the World. This was in a particular manner, the Testimony of that Period, during the Reign of King *James the Sixth*; as it hath been in a great measure in our day, since the Year 1660. Which, as it is the most important Cause, of the greatest Consequence that Mortals can contend for; so it hath this Peculiar Glory in it, that it is not only for a Truth of Christ, of greater value than the standing of Heaven and Earth, but also it is the very Truth for which Christ himself Dyed, considered as a *Martyr*; And which concerns him to vindicate and maintain as a Monarch. The Witneses of that day made such an high account of it, that they encouraged one another to suffer for it, as the greatest Concern; *Being a Witness for Christ's Glorious and free Monarchy*, which as it is the end of the other two Offices, so the Testimony

mony is more Glorious to God, more Honourable to his Son, and more Comfortable to them, than the Testimony either for his Prophetical Office, or for his Priest-hood, because his Kingdom was specially impugned at the time ; as Mr. *Forbes* and Mr. *Welsh* writ in a Letter to the Ministers at Court. The Corruptions and Usurpations wronging this Truth, that they contended against, were *Prelacy* and the King's *Supremacy* in Ecclesiastical Matters : Which will be useful to hint a little, how they prosecuted the Conflict. When *Sathan* by several Instruments and Means, both by force and frauds did endeavour to put a stop to the Reformation, by re-introducing the Antichristian Hierarchy of *Prelacy*, when he could not reestablish the Antichristian Doctrine of Property ; he left no means unexercised to effectuate it. And first he began to bring the name of *Bishop* in request, that was now growing obsolete and odious. And indeed his first *Essay* reached little further than the bare Name, for they were to be Subject to, and tried by Assemblies, and hardly had so much power as Superintendents before. But it was a fine Court-juggle for Noblemen to get the Church Revenues into their hand, by restoring the Ecclesiastical Titles, and obtaining from the Titulars either Temporal Lands, or Penions to their Dependents. The faithful Servants of Christ did zealously oppose it. Mr. *Knox* denounced *Anathema* to the Giver, and *Anathema* to the Receiver. And the following Assembly condemned the Office it self, as having no sure *Warrant, Authority, nor Ground in the Book of God*; and ordained all that brooked the Office, to *demit Simpliciter, and to desist and cease from Preaching, while they received de novo admission from the General Assembly, under the Pain of Excommunication*. In pursuance whereof, the Assemblies from that time until the Year 1681. did with much painfulness and faithfulness attend the work ; until by perfecting of the second Book of Discipline, they compleated their work, in the exact Model of *Presbyterian Government*. Which was confirmed, and covenanted to be kept inviolate, in the *National Covenant*, Subscribed that Year by the King, his Court, and Council ; and afterwards by all Ranks of People in the Land. Whence it may be doubted, whether the Impudence of the succeeding Prelates that denied this, or their Perjury in breaking of it, be greater. This was but the first brush : A brisker Assault follows. Wherein, for the better establishment of *Prelacy*, and not only *Diocesan* but also *Eraffian* Prelacy might be set up, the Earl of *Arran*, and his wicked Complices, move the King, contrary both to the Word and Oath of God, to usurp the Prerogative of Jesus Christ, and assume to himself, a Blasphemous Monster of *Supremacy*, over all Persons, and in all Causes, as well Ecclesiastical as Civil. But this also the Faithful Servants of God did worthily and valiantly resist : And at the very first appearance of

it, gave in a Grievance to the King, Anno 1582. That he had taken upon him a Spiritual Power, which properly belongs to Christ, as only King and Head of the Church; the Ministry and Execution whereof, is only given to such as bear Office in the Ecclesiastical Government in the same: So that in the King's Person, some Men press to erect a new Popedom, as though he would not be full King of this Common-wealth, unless as well the Spiritual as Temporal Sword be put in his hand, unless Christ be rest of his Authority, and the two Jurisdictions confounded, which God hath divided, which directly tendeth to the Wrack of all true Religion. Which being presented by the Commissioners of the General Assembly; the Earl of Arran asked, with a Frowning Countenance, who dare Subscribe these Treasonable Articles? Mr. Andrew Melvil answered, we dare, and will Subscribe, and render our Lives in the Cause. And afterward, that same Assembly presented Articles, shewing, that seeing the Spiritual Jurisdiction of the Church is granted by Christ, and given only to them, that by Preaching, Teaching, and Overseeing, bear Office within the same, to be exercised, not by the Injunctions of Men, but by the only Rule of God's Word, hereafter, no other of whatsoever degree, or under whatsoever pretence, have any colour to ascribe, or to take upon them any part thereof, either in placing or displacing of Ministers, without the Churches admission, or in stopping the Mouths of Preachers, or putting them to silence, or take upon them the Judgement of Tryal of Doctrine, &c.

But in contempt and Contradiction to this, and to Prosecute and Exert this new usurped Power, Mr. Andrew Melvil was sommoned before the Secret Council, for a Sermon of his, applying his Doctrine to the Times Corruptions: Whereupon he gave in his Declinature against them as incompetent Judges; and told them They were too bold, in a Constitute Christian Church, to pass by the Pastors, Prophets, and Doctors, and to take upon them to judge the Doctrine, and to control the Ambassadors of a greater than was there, which they neither ought nor can do. There are (saith he, loosing a little Hebrew Bible from his Girdle) my Instructions and Warrant; see if any of you can control me, that I have past my Injunctions. For this he was decerned to be warded in the Castle of Edinburgh: But he conveyed himself secretly out of the Countrey.

When as also a Convention in Faukland was consulting to call home the Papist Lords; Mr. Andrew Melvil went thither uncalled; and when found fault with by the King for his Boldness, he answered, Sir, I have a Call to come here from Christ and his Church, who have special Interest in this Turn, and against whom this Convention is Assembled directly: I charge you, and your Estates, in the Name of Christ and his Church, that ye favour not his Enemies, whom he hateth, nor go about to call home nor make

Citizens of these, &c. And further challenged them of *Treason against Christ, his Church and Countrey*, in that purpose they were about.

About the same time in a private Conference with the King, he called the King, *Gods silly Vassal*; and taking him by the Sleeve, told him; *Sir, I must tell you, there are two Kings, and two Kingdoms; There is Christ, and his Kingdom whose Subject King James the 6th is, and of whose Kingdom he is not a King, nor a Head, nor a Lord, but a Member; And they whom Christ hath called to Watch over and Govern his Church, have sufficient Authority, and Power from him, which no Christian King should controul, but assist; otherwise they are not Faithful Subjects to Christ. Sir, when you were in your Swaddling-Clouts, Christ Reigned freely in this Land, in spight of all his Enemies; but now the Wisdom of your Council, is Devilish and Pernicious, &c.*

To the like effect, Mr. Robert Bruce, in a Sermon upon *Psal. 51.* gives faithful warning of the Danger of the Times. *It is not we (says he) that are Partie in this Causē; no, the Quarrel is betwixt a greater Prince and them. What are we, but silly Men? Yet it has pleased him to set us in this Office, that we should oppone to the manifest Usurpations that is made upon his Spiritual Kingdom. Is there a more forcible means to draw down the Wrath of God, than to let Barrabas that nobilitate Malefactour passe free, and to begin the War against Christ and his Ministry? It putteth on the Copstone, that so many of our Brethren should not be so faithful, as their calling and this Causē craveth. Fie upon false Brethren, to see them dumb, so faint hearted, when it comes to the Chock: not only are they as ashamed to speak the thing they think, which is a shame in a Pastor, but speak directly against their former Doctrine. They will speak the Truth a while, till they be put at, but incontinent they will turn and make their Gifts Weapons to fight against Christ, &c.*

Hereafter when the Parliament 1584. had Enacted this Supremacy, and Submission to Prelacy, to be Subscribed by all Ministers; the faithful first directed Mr. David Lindsay to the King, desiring that nothing be done in Parliament prejudicial to the Churches Liberty: Who got the Prison of *Blackness* for his pains. And then when they could not get access for shut doors to Protest before the Parliament; yet, when the Acts were Proclaimed at the Cross of *Edinburgh*, they took publick Documents, in name of the Church of *Scotland*, (tho' they were but two) that they protested against the said Acts: And fled to *England*, leaving behind them Reasons that moved them to do so. And Mr. James Melvil, wrote against the Subscribers at that time, proving, *That they had not only set up a new Pope, and so become Traitors to Christ, and condescended to that chief Error of Papistry, whereupon all the rest depend; but further, in so doing they had granted more to the King, than ever the Popes of Rome peaceably obtained, &c.*

After

After this it is known what bickerings the faithful Witnesses of Christ had, in their Conflicts with this Supremacy upon the account of Mr. David Black's Declinature, which they both advised him to, and approved when he gave it in, against the King and Council, as Judges of his Doctrine. And the Commissioners of the General Assembly ordained all, to deal mightily with the power of the Word, against the Councils Extrroachments: For which they were charged to depart forth of Edinburgh. After which he added a second Declinature: Declaring, *There are two Jurisdictions in this Realm, the one Spiritual, the other Civil; the one respecting the Conscience, the other Externals: Therefore, in so far as he was one of the Spiritual Office-bearers, and had discharged his Spiritual calling in some measure of Grace and Sincerity, should not nor could not be Lawfully judged, for Preaching and applying the Word, by any Civil Power; he being an Ambassador and Messenger of the Lord Jesus, having his Commission from the King of Kings, and all his Instructions set down and limited in the Book of God, that cannot be extended, abridged, or altered by any mortal Wight, King or Emperor; And seeing he was sent to all sorts, his Commission and Discharge of it should not nor cannot be Lawfully judged, by them to whom he was sent; they being Sheep and not Pastours, to be judged by the Word, and not to be judges thereof in a judicial way.* The Interloquitor being past against him for this; the Brethren thought it Duty, that the Doctrine of the Preachers should be directed against the said Interloquitor, as against a strong hold set up against the Lord Jesus, and the freedom of the Gospel; and Praised God for the Force and Unity of the Spirit, that was among themselves. And being charged to depart out of Town, they leave a faithful Declaration at large; shewing, how the Liberties of the Church were invaded and robbed: And when the Ministers were troubled upon Mr. Black's business, and there was an intention to pull them out of their Pulpits, the General Assembly advised them to stand to the Discharge of their Calling, if their Flocks would save them from Violence; and yet this Violence was expected from the King and his Emissaries. And when Mr. Black had a Remission offered to him, refus'd it altogether, lest so doing he should condemn himself and approve the Courts Proceedings: And the Brethren conferring with the Counsellors, craving that some penalty should be condescended unto for satisfying his Majesty in his Honour, would not condescend to any how light soever; lest thereby they should seem to approve the Judicatory and their proceeding. The imprisoned Ministers, for declining the Council, had it in their offer, that if they would without any confession of offence only submit themselves to his Majesty, *pro scandalo accepto, non dato*, they should be restored to their places: But they could not do it without betraying the Cause of Christ.

The

The Ministers of *Edinburgh* were committed to *Ward*, for refusing to pray for the Queen, before her Execution in *Fotheringay Castle* 1586. they refused not simply to pray for her, but for the Preservation of her Life, as if she had been innocent of the Crimes laid to her charge, which had imported a Condemnation of the Proceedings against her.

Afterwards in the Year 1600. the Ministers of *Edinburgh* would not Praise God for the Delivery of the King, from a Conspiracy of the Earl of *Gowrie* at that time, of which they had no Credit, nor assurance; and would not crave Pardon for it neither. For this Mr. *Robert Bruce*, was deprived of the Exercise of his Ministry, and never obtained it again at *Edinburgh*.

But all this was nothing, in Comparison of their wrestlings for the Royalties of their Princely Master, and Priviledges of his Kingdome, against that Tyrants Insolencies, after he obtained the Crown of *England*. For then he would not suffer the Church to indict her own Assemblies. And when the faithful thought themselves obliged to counteract his Encroachments, and therefore convened in an Assembly at *Aberdeen*, Anno 1605. they were forced to dissolve: And thereafter the most eminent of the Ministers there Assembled, were Transported Prisoners to *Blackness*. Wheance being cited before the Council, they decline their Judicatory. And one of their Brethren, Mr. *Robert Youngson*, who had formerly succumbed, being mov'd in Conscience, returned: And, when the rest were standing before the Council, desired to be heard; and acknowledged his Fault, and Subscribed the Declinature with the rest. And for this they were Arraigned, and Condemned, as Guilty of Treason, and Banished. Before the Execution of which Sentence, Mr. *Welsh* wrote to the Lady *Fleeming*, to this effect; *What am I, that he should first have called me, and then Constituted me a Minister of glad things, of the Gospel of Salvation, these fifteen Years already, and now last of all to be a sufferer for his Cause and Kingdom? To witness that good Confession, that Jesus Christ is the King of Saints, and that his Church is a most free Kingdom, yea as free as any Kingdom under Heaven, not only to Convocate, Hold, and keep her Meetings, Conventions and Assemblies: But also to judge of all her Affairs in all her Meetings and Conventions, among his Members and Subjects. These two points, (1) That Christ is the Head of his Church, (2) That she is free in her Government from all other Jurisdiction, except Christ's, are the special Cause of our Imprisonment, being now convicted as Traitors, for maintaining thereof. We have now been waiting with joyfulness to give the last Testimony of our Blood in Confirmation thereof. If it would please our God to be so favourable, as to Honour us with that Dignity.*

After this, the King resolving by Parliament to advance the Estate of

of Bishops again, as in the time of Popery, without Cautions, as before ; and further to establish not only that Antichristian Hierarchy, but an Erastian Supremacy ; The faithful Ministers of Christ, thought themselves bound in Conscience to protest. And accordingly they offered a faithful Protestation to the Parliament July 1606. obtesting, *That they would reserve into the Lords own hands, that Glory which he will communicate neither with Man nor Angel; to wit, to prescribe from his Holy Mountain a lively Pattern, according to which his own Tabernacle should be formed: Remembering always, that there is no absolute and undoubted Authority in this World, except the Sovereign Authority of Christ the King; to whom it belongeth as properly to rule the Church, according to the good Pleasure of his own Will, as it belongeth to save his Church by the Merit of his own Sufferings: All other Authority is so entrenched within the Marches of Divine Command, that the least overpassing of the Bounds set by God himself, bring Men under the fearful expectation of Temporal and Eternal Judgements, &c.*

Yet notwithstanding of all opposition, Prelacy was again restored in Parliament. And, to bring all to a compliance with the same, Presbyteries and Synods universally charged, under highest pains, to admit a *Constant Moderator* without change : which many refused resolutely, as being the first step of Prelacy. Upon this followed a great Persecution of the faithful, for their Nonconformity, managed by that Mongrel and Monstrous kind of Court, made up of Clergy-men, and States-men, called the *High Commission Court*, erected anno 1570. whereby many honest Men were put violently from their Charges and Habitations ; the Generality were involved in a great and fearful Defection.

But the Copestone of the wickedness of that Period, was the Ratification of the five *Articles of Perth*; *kneeling at the Communion, private Communion to be given to the Sick, private Baptism, and Confirmation of Children by the Bishop, and Observation of Festival Days.* Which were much opposed and testified against by the faithful, from their first hatching Anno 1618. to the Year 1621. when they were ratified in Parliament. And against this the Testimony of the faithful continued, till the Revolution Anno 1638.

The following Period, from the Year 1638 to 1660, continues and advances the Testimony, to the greatest heighth of purity and power, that either this Church, or any other did ever arrive unto. We shall give a short deduction of the rise, progress, and end of the Contentions of that Period.

In the midst of the forementioned Miseries and Mischiefs, that the Pride of Prelacy and Tyrannical Supremacy had multiplied beyond measure

measure upon this Church and Nation, and at the heighth of all their haughtineſſ, when they were ſetting up their Dagon, and erecting Altars for him, impoſing the Service Book, and Book of Cannons, &c. The Lords People were ſurprized with a ſudden unexpected Deliverance, by very deſpicable means; even the opposition of a few weak Women; which afterwards was followed out with more Masculine fervor, accoſting King and Council with Petitions, Remonſtrances, Protests, and Testimonies againſt the Innovations, and resolving upon a mutual Conjunction, to defend Religion, Lives, and Liberties, againſt all that would innovate or invade them. To fortifie which, all the Friends to the Liberty of the Nation, did ſolemnly renew the National Covenant; which though in it ſelf obligeing to the Condemnation of Prelatical Hierarchy, and clearly enough confirming Presbyterian Government, yet they engaged unto it with an enlargement to ſuspend the Practice of Novations already introduced, and the approbation of the Corruptions of the preſent Government, with the late places and Power of Church Men, till they be tryed in a free General Assembly. Which was obtained that ſame Year, and indiſted at *Glasgow*: And there, notwithstanding all the opposition that the King's Commissioner could make, by Protests and Proclamations to diſſolve it, the ſix preceding Assemblies establishing Prelacy were annulled, the Service Book, and High Commission were condemned; all the Bishops were deposed, and their Government declared to be abjured in that National Covenant; tho' many had, through the Commissioners perſuasions, ſubſcribed it in another ſense without that application: As also the five Articles of *Perth* were there diſcovered to have been incoſſiſtent with that Covenant and Confession, and the Civil places and power of Church Men were diſproved and rejeeted: On the other hand, Presbyterian Government was juſtified and approved, and an Act was paſſed, for keeping Yearly General Assemblies.

This was a bold beginning; out-braving all diſſiculties. Which in the following Year were much encreaſed, by the Prelates and their partakers, Rendezvouzing their Forces under the Kings perſonal Standard, and menacing nothing but Miſery to the zealous Covenanterſ: Yet when they found them prepared to reſiſt, were forced to yield to a Ratification, concluding that an Assembly and Parliament ſhould be held for healing all Grievances of Church and State. In which Assembly at *Edinburgh*, the Covenant is ratified and ſubſcribed by the Earl of *Traquaire* Commissioner, and enjoyned to be ſubſcribed by the Body of the whole Land, with an explication exprefly concerning the five Articles of *Perth*, the Government of Bishops, the Civil places and power of Church Men.

But

But the Year following, King and Prelates, with their Abettors, go to Arms again ; but were fain to accommodate the matter by a new Pacification, whereby all Civil and Religious Rights were ratified. And in the following Year 1641, by Laws, Oaths, Promises, Subscriptions of King and Parliament, fully confirmed ; the King, *Charles the First*, being present, and consenting to all.

But the Kingdom of our Lord Jesus being thus advanced, the Glory of the Lord did shine upon us with such Splendor, that it awaked *England*, and animated the Lords People there to aspire to the like Reformation. For advice in which, because, tho' all agreed to cast off Prelacy, yet fundry Forms of Church Government were projected to be set up in the room thereof, chiefly the Independent Order : Therefore the Brethren in *England* wrote to the Assembly then sitting at *Edinburgh*, who gave them anwer in behalf of the Presbyterial Government. So from henceforth the Assembly did incessantly urge Uniformity in Reformation, with their Brethren in *England*, as the chiefest of their Desires, Prayers and Cares. And in the Year 1643 prevailed so far, that the *English* Parliament did first desire that the two Nations might be strictly united for their mutual defence against the Prelatical Faction and their Adherents in both Kingdoms ; and not to lay down Arms, till these implacable Enemies should be brought in Subjection ; and did instantly urge for help and assistance from *Scotland*. Which being sent, did return with an Olive-branch of Peace, and not without some beginning of a Reformation in *England*. And afterwards a Bloody War beginning between the King and Parliament, with great success on the Kings side, Commissioners were sent from both Houses to *Scotland*, earnestly inviting to a nearer Union of the Kingdoms, and desiring assistance from this Nation to their Brethren in that their great distres. And this produced the *Solemn League and Covenant* of the three Kingdoms, first drawn up in *Scotland*, and approved in the Assembly at *Edinburgh*, and afterward embraced in *England*. This is that Covenant comprehending the purpose of all Prior, and the Pattern of all Posterior Covenants ; which the Representative of Church and State in the three Nations did solemnly Subscribe and Swear, for themselves and *Posterity* ; and of which the Obligation cannot be Disannul'd, Disabled, or Dispensed, by any Power on Earth. And this Covenant was rigorously imposed upon all Recusants ; who were wicked Enemies to God, and Church, and Nation, and for their Malignancy were then to be Prosecuted, not for their Scrupling at a Covenant, but for their contumacious contempt of a Law. This was no violence done to their Conscience ; for as they had none, and could not pretend to any, so they were never troubled for that, but for their opposition

and conspiracy against the common Cause. However it went through at that time. And that the Covenanted Reformation, in a nearer Conjunction betwixt the united Churches, might be promoted, the Parliament of England called an Assembly of Divines at Westminster: And desired the Assembly of Scotland to send thither their Commissioners; and they accordingly nominated and elected, Mr. Alexander Henderson, Mr. Robert Douglas, Mr. Samuel Rutherford, Mr. Robert Baillie, Mr. George Gillespie Ministers; and John Earl of Capis, John Lord Mairland, and Sir Archibald Johnston of Warristown, Ruling Elders; to Propose, Consult, Treat, and Conclude in all such things as might conduce to the extirpation of Prelacy, &c. and for the settling of the so much desired Union of the whole Island, in one Form of Church Government, one Confession of Faith, one common Catechism, and one Directory for the Worship of God. Forces were also sent to assist the Parliament of England: Which were favoured with great success in their Enterprizes, till that War was ended by the total overthrow of the King, and all his upholders.

But that Prelatical and Malignant Faction being brought much under in England, attempted to try the Fortune of War in Scotland, under the Conduct of Montrose: Who, tho' he prevailed for a time, yet at length was defeat at Philliphaugh, in the Year 1645. yet certain it is that they had Commission and Warrant from the King; as the Assembly that Year, Feb. 13. remonstrates it to himself: Warning him in the Name of their Master, the Lord Jesus Christ, that the Guilt which cleaved to his Throne was such, as if not timely repented, could not but involve himself, and his Posterity, under the Wrath of the Everliving God, for his being Guilty of the shedding of the Blood of many Thousands of his best Subjects, &c.

At the same time also the Assembly did zealously incite the Parliament to a speedy Course of Justice against these Incendiaries and Murderers, as the only mean of cleansing the Land from that deluge of Blood then Current, and of appeasing the Wrath of God: And solemnly and seasonably warned all Ranks to search to understand the Language of that Dispensation; wherein many publick Sins and Breaches of Covenant are pointed at; and the Covenant it self is there very Encomiastically vindicated: *We are so far from repenting of it (say they) that we cannot mention it without great joy; for no sooner was the Covenant begun to be taken in England, but sensibly the condition of affairs there was changed to the better; and our Forces sent into that Kingdom, in pursuance of that Covenant, have been so manifestly and mercifully assisted from Heaven, that we have what to answer the Enemy that reproacheth us concerning that business.* These following Acts were made;

thus,

thus, Feb. 14. 1645. Sess. 18. Unless Men will blot out of their Hearts the fear of Religion and Cause of God, they must now or never appear actively, each one stretching himself to, yea beyond his power. It is no time so dally, or to go about the business by halves, nor be almost but altogether zealous: Cursed is he that doth the work of the Lord negligently. If we have been forward to assist our Neighbour Kingdoms, shall we neglect to defend our own? Or shall the Enemies of God be more active against his Cause, than his People for it? God forbid. (And among the Enormities and Corruptions of the Ministry in their Callings, this is one, S. 4. 5. Silence in the publick Cause; some accounting it a point of Wisdom to speak ambiguously, whereof the remedy is, S. 15. That beside all other scandals, silence and ambiguous speaking, in the publick Cause, be seasonably Censured. Gen. Ass. Edin. June, 13. 1646.) Act for Censuring the Compliers with the publick Enemies of this Church and Kingdom, Gen. Ass. Edin. Jun. 17. 1646. Sess. 4. Where they judge it a great and scandalous Provocation, and grievous defection from the publick Cause, to comply with these Malignants, in any degree, even to procure Protections from them, or to have invited them to their Houses, or to be Guilty of any such Gross degrees of Complaisance; Censured to be suspended from the Communion, and while they acknowledge their Offence. And Gen. Ass. Aug. 24. 1647. Sess. 19. Ministers are charged, as they have occasion from the Text of Scripture, to reprove the Sins and Errors, and press the Duties of the Time, and in all these to observe the Rules prescribed by the Acts of Assembly, wherein if they be negligent, they are to be Censured. And July ult. 1648. Sess. 2. in their Declaration concerning the unlawful Engagement, they say: Suppose the Ends of that Engagement be good (as they are not) yet the means and ways of Prosecution are unlawful; because there is not an equal avoiding of Rocks on both hands, but a joyning with Malignants to suppress Sectaries, a joining hands with a black Devil to beat a white Devil. And Aug. 3. 1648. All Ministers that do not apply their Doctrine to the Corruptions of the Time, which is the Pastoral Gift, and that are cold or wanting of Spiritual zeal, Dissembling of Publick Sins, are appointed to be Censured even to Deprivation; for forbearing or passing in silence the Errors and Enormities of Sectaries in England, or the Defections current at home, the Plots and Practices of Malignants, the Principles and Tenets of Erastianism; And if they be found too sparing, General or Ambiguous in their Applications or Reproofs, they are to be deposed, for being pleasers of Men rather than servers of Christ, for giving themselves to a detestable indifference or neutrality in the Cause of God, for defrauding the Souls of People, yea for being Guilty of the Blood of Souls, in not giving them warning. See also their seasonable and necessary Warning July. 27. 1649. Thus did these famous Fathers give us a perfect Pattern of purity and strictness, in opposition to all degrees of Conformity and Compliance with the Corruptions of the Time.

In the mean while, the Malignants in *England* being crushed in all their Projects, the King renders himself to the *Scots* in *Newcastle*: By whom (because by Covenant they were not obliged to defend him, but only in defence of Religion and Liberty, which he had been destroying, and they defending; because in this War he did directly oppose and oppugn these Conditions, under which they were only to defend him, and therefore they had all along carried towards him as an Enemy, as he to them; And because by the same Covenant they were obliged to discover, and render to condign Punishment all Malignants of whom he was the chief, and to assist mutually all entred into that Covenant) he was delivered up unto the *English*; and kept under restraint in the *Isle of Wight*, until he was Condemned and Executed, Jan. 30. 1648. Which Fact, tho' it was protested against both before and after by the Assembly of the Church of *Scotland*, out of zeal against the Sectarians, the Executioners of that extraordinary Act of Justice; yet it was more for the Manner, than for the matter, and more for the Motives and Ends of it, than for the Grounds of it, that they opposed themselves to it, and resented it. For they acknowledged and remonstrated to himself, the Truth of all these things upon which that Sentence and Execution of Justice was founded. And when the unlawful Engagement was on foot to Rescue him, they opposed it with all their might: Shewing, in their Answers to the Estates that Year, 1648, and Declarations and Remonstrances, the sinfulness and destructiveness of that Engagement; that it was a breach of the Commandments of God, and of all the Articles of the Covenant: Declaring with all (July ult.) they would never consent to the King's Restitution to the exercise of his Power, till security should be had, *By Solemn Oath under his Hand and Seal, that he shall for himself and Successors, give his assent to all Acts and Bills for enjoying Presbyterian Government, and never make opposition to it, nor endeavour any change thereof.* July ult. 1648. Sess. 21. By which it appears, they were not so stupidly loyal, as some would make them.

Yet there was too much of this Plague of the Kings-evil even among good Men: For after the Death of *Charles the First*, in the Year 1649, they began to think of joyning once more with the Malignants, and taking into their Bosoms these Serpents which had formerly stung them to Death. There was indeed at that time a Party faithful for God, who considering the many Breaches of the Solemn League and Covenant, and particularly by the late Engagement against *England*, did so Travel, that they procured the Covenant to be renewed, with the Solemn Acknowledgment of Sins, and Engagement to Duties, which was universally Subscribed and sworn through all the Land; wherein also they regret

regret this tampering with Malignants. Whereupon they subdued their Adversaries at *Sterling*, and in the *North* they did also give Warning concerning the Young King, that notwithstanding of the *Lords Hand* against his *Father*, yet he hearkens to the *Councils* of those, who were *Authors* of these *Miseries* to his *Father*; by which it hath come to pass, that he hath hitherto refused to grant the just and necessary desires of the *Church* and *Kingdom*, for securing of *Religion* and *Liberty*: And it is much to be feared, that these wicked *Counsellors*, may so far prevail upon him, as to engage him in a *War*, for overturning the *Work* of *God*, and bearing down all those in the three *Kingdoms* that adhere thereto. Which if he shall do, cannot but bring great *Wrath* from the *Lord* upon himself and *Throne*, and must be the cause of many new and great *Miseries* and *Calamities* to these *Lands*. And, whereas many would have admitted his *Majesty* to the *Exercise* of his *Royal Power*, upon any *Terms* whatsoever, the *Assembly* declares, That in the *League* and *Covenant* the *duty* of defending and preserving the *King* is *subordinate* to the *duty* of preserving *Religion* and *Liberty*: And therefore, he standing in opposition to the *publick* *desires* of the *People* for their *security*, it were a *manifest* *breach* of *Covenant*, and a preferring the *Kings Interest* to the *Interest* of *Jesus Christ*, to bring him to the *Exercise* of his *Power*. And therefore, if his *Majesty*, or any having or pretending *Power* and *Commission* from him, shall invade this *Kingdom*, upon *pretext* of establishing him in the *Exercise* of his *Royal Power*; as it will be an *high Provocation* against *God*, to be *accessary* or *assisting* thereto, so it will be a *necessary Duty* to *resist* and *oppose* the *same*. July 27. 1649. *Scell.* 27. And when the bringing home of the *King* came to be voted in the *Assembly*, there was one faithful *Witness*, Mr. *Adam Kae Minister*, in *Galloway*, protested against it.

But notwithstanding of these *Convictions*, *Warning*, *yea* and *Discoveries* of the *Kings Malignancy*; They sent *Commissioners*, and concluded a *Treaty* with him at *Breda*. During which *Treaty*, the *Commissions* which he had sent to *Montrose*, and his *Complices*, were brought to the *Committee of Estates*, discovering what *sort* of *King* they were treating with. Whereupon the *Estates* concluded to break off the *Treaty*, and *recal* their *Commissioners*. To which intent, they sent an *Express* with *Letters* to *Breda*; which falling into the *hands* of *Libbertone*, was by him, without the *knowledge* of the other *Commissioners*, delivered unto the *King*: Who then found it his *interest* to *dissemble*. And so sending for the *Commissioners*, he made a *flattering Speech* to them, shewing that now after *serious deliberation* he was resolved to comply with all their *Proposals*. Whereupon the *Commissioners* dispatch the *Post* back with *Letters*, full of *praise* and *joy*, for the *satisfaction* they had received.

The *Estates*, being over-swayed more with respect to their own *Credit*,

Credit (which they thought should be impeached, if they should retract their own Plenipotentiary Instructions, to conclude the Treaty upon the Kings assent to their Conditions) than to their reclamant Consciences, they resolved to bring home the King. Yet they thought to mend the matter, by binding him with all Cords, and putting him to all most explicite Engagements, before he should receive the Imperial Crown. Well, upon these Terms home he comes: And before he set his Foot on British Ground, he takes the Covenant. And the Commission of the General Assembly precluded his Admittance to the Crown, if he should refuse the then required satisfaction, before his Coronation, by their Act at the *West-Kirk*, Aug. 13. 1650. Which is this. *The Commission of the General Assembly, considering that there may be just Ground of stumbling, from the Kings Majesties refusing to subscribe and en-cite the Declaration offered to him by the Committee of Estates, and the Commission of the General Assembly concerning his former Carriage and Re-solutions for the future, in Reference to the Cause of God, and the Enemies and Friends thereof; doth therefore declare, That this Kirk and Kingdom doth not own or espouse any Malignant Party, or Quarrel, or Interest, but that they fight merely upon their former Grounds and Principles, and in the defence of the Cause of God, and of the Kingdom, as they have done these twelve Years past: And therefore, as they disclaim all the Sin and Guilt of the King and of his House, so they will not own him nor his Interest, otherwise than with a Subordination to God, and so far as he owns and Prosecutes the Cause of God, and disclaims his and his Fathers Opposition to the Work of God, and to the Covenant, and likewise all the Enemies thereof; And that they will with convenient speed take into Consideration the Papers lately sent unto them by Oliver Cromwell, and vindicate themselves from all the falsehoods contained therein; especially in these things wherein the quarrel betwixt us and that Party is mis-stated, as if we owned the late Kings Proceedings, and were resolved to Prosecute and Maintain His Present Majesties Interest, before and without acknowledging of the Sin of his House and former ways, and satisfaction to Gods People in both Kingdoms. A. Ker.*

And that same day, *The Committee of Estates, having seen and considered a Declaration of the Commission of the General Assembly, aement the stating the Quarrel wherein the Army is to fight, do approve the same, and heartily concur therein. Tho. Henderson.*

Whereupon thereafter, he encites that Declaration at *Drumfermling*, *Wherein, Professing and appearing in the full persuasion and Love of the Truth, he repenteith (as having to do with and in the sight of God) his Fathers opposition to the Covenant and Work of God, and his own Reluctances against the same, hoping for Mercy through the Blood of Jesus Christ, and obfusing the Prayers of the Faithful to God, for his stedfastness; and then Protest-ing*

ing his Truth and Sincerity in entring into the Oath of God, resolving to prosecute the Ends of the Covenant to his utmost, and to have with it the same common Friends and Enemies, exhorting all to lay down their Enmity against the Cause of God, and not to prefer Mans Interest to Gods, which will prove an Idol of Jealousie to Provoke the Lord, and be himself accounted to be but selfish Flatteries. Then at his Coronation, the Action commenceth with his most solemn renewing of the National and Solemn League and Covenant.

Thereafter in the Year 1651. followed the Ratification of all these preceding Treaties, Transactions, and Engagements, concluded and enacted by the King, and the Parliament ; whereby the same did Pass into a Perpetual Law. And this Covenant, which from the beginning was and is the most sure and indispensible Oath of God, became at length the very Fundamental Law of the Kingdom, whereon all the Rights or Priviledges, either of King or People, are principally bottomed and secured.

After this it came to pass, that zeal for the cause rightly stated was suddenly contracted to a few ; whereby a plain defection was violently carried on by the *Publick Resolutioners*, who relapsing into that most Sinful Conjunction with the Malignants, did bring them into places of Power and Trust, in Judicatories and Armies, in a more Politick than Pious way, requiring of them a constrained and dissembled Repentance, which Reflection did cause the first Division of that kind, and most permanent of any that ever was in the Church of *Scotland*, by reason of the surcease of General Assemblies, stopped and hindered by the Yoke of the Sectarian Usurpers : And it has been the spring and source of all our Reflections since. Upon this our Land was invaded by *Oliver Cromwell*, who defeated our Army at *Dunbar*. Next, an Army being raised, according to these unhallowed Resolutions, was totally routed at *Worcester* ; And the King forced to hide himself in the Oak, and thence to transport himself beyond Sea, where he continued in *Exile*, till the Year 1660.

Yet there was still a faithful Remnant of Ministers and Professors, zealous for the Cause, keeping their Integrity ; who in their Remonstrances and Testimonies witnessed against both their Malignant Enemies, and their backsliding Brethren the Resolutioners : And also against the Sectarians their Invaders ; whose vast Toleration and Liberty of Conscience, which they brought in to invade our Religion as they invaded our Land, and infect it with their Multifarious Errors, was particularly by the Synod of *Fife*, and other Brethren in the Ministry that joyned themselves to them, testified against, and demonstrated to be wicked and intollerable. But in the mean time, the *Sectarian*.

Sectarian Army here prevailed, till after the Usurper Cromwell his Death; Monk then General, with a Combination of Malignants and publick Resolutioners, did bring home the King to *England* from his Banishment.

Now comes the last Catastrophe of the Deformation of the Church of *Scotland*; which in a retrograde motion hath gradually been growing these 27 Years, going back through all the steps by which the Reformation ascended, till now she is reduced to the very Border of that *Babilon*, from whence she took her departure. Through all which steps notwithstanding, to this day, *Scotland* hath never wanted a Witness for Christ, against all the various steps of the Enemies advancements, and of professed Friends declinings. Though the Testimony hath had some Singularities, in that it hath been attended with more disadvantages, by reason of the Enemies greater prevalency, and Friends deficiency, and greater want of significant Assertors, than any formerly, in that it hath been intangled in more multifarious Intricacies of questions and debates, and Divisions among the Assertors themselves; In that it hath been intended and extended to a greater measure, both as to matter and manner of contendings against the Adversaries, and stated upon nicer points, more earnestly Prosecuted and tenaciously maintain'd, than any formerly; to that it hath had more opposition and contradiction, and less Countenance from professed Friends to the Reformation, either at home or abroad, than any formerly. And yet it hath been both Active and Passive, both against Enemies and Friends; and in *Cumulo* stated against Atheism, Popery, Prelacy, and Erastian Supremacy, and extended in a particular manner against Tyranny. And not only against the substance and essence of these in the Abstract, but against Substance and Circumstance, Abstract and Concrete, Root and Branch, Head and Tail of them, and all complying with them, conforming to them, or countenancing of them, or any thing conductive for them, or deduced from them, any manner of way, directly or indirectly, formally or interpretatively. This is that extensive and very comprehensive Testimony, which in all its parts, points, and particles is most directly relative, and dilucidly reducible, to a complex Witness for the Declarative Glory of Christ's Kingship and Headship over All, as he is God, and as he is Mediator.

The management of this Testimony was thus. King Charles the Second upon his Return directed a Letter to the Presbytery of Edinburgh, declaring he was resolute to protect and preserve the Government of the Church of Scotland, as it is settled by Law, without Violation. Wherein it was observed he spake never a word of the Covenant, our *Magna Charta* of Religion and Righteousness, but only of Law; by which he meant

meant the Prelatical Church, as it was settled by the Law of his Father, since which time he reckoned there was no Law, but Rebellion. This was a piece and prelude of our base Defection, that we were so far from withstanding, that we did not so much as witness against the Readmission and Restoration of the Head and Tail of Malignants, but let them come in peaceably to the Throne, without any Security to the Covenanted Cause, and by piece-meal, at their own ease, leisure, and pleasure, to overturn all the Work of God, and reintroduce the Old Antichristian Yoke of abjured Prelacy, and *Blasphemous Sacrilegious Supremacy*, and absolute Arbitrary Tyranny, with all their abominations: Which he, and with him the Generality of our Nobility, Gentry, Clergy, and Commonalty, did promote and propagate, until the Nation was involved in the greatest Revolt from, and Rebellion against God, that ever could be recorded in any Age or Generation: Nay, attended with greater and grosser Aggravations, than ever any could be capable of before us, who have had the greatest Privileges that ever any Church had, since the National Church of the Jews, the greatest light, the greatest effects of matchless magnified Love, the greatest Convictions of Sin, the greatest Resolutions and Solemn Engagements against it, and the greatest Reformation from it, that ever any had to abuse and affront: O Heavens! Be Astonished at this, and Horribly afraid! For *Scotland* hath changed her Glory, and the Crown hath fallen from off her Head, by an unparallelled Apostacy, a free and voluntary, wilful and deliberate Apostacy, an avowed and declared and authorized Apostacy, a most universal and every way unprecedented Apostacy.

These Enemies of God, having once got footing again, with the favour and fawnings of the Foolish Nation, went on fervently to further and promote their foolish Design: And meeting with no opposition at first did encourage themselves to begin boldly. Wherefore, hearing of some Ministers peaceably Assembled, to draw up a Monitory Letter to the King, minding him of his Covenant, Engagements and Promises (which was tho' weak, yet the first Witness and Warning against that Heaven-daring Wickedness then begun) they Cruelly incarcerate them: Having hereby much daunted the Ministry from their Duty in that day, for fear of the like unusual and outragious usage.

The Parliament convenes Jan. 1. 1661. without so much as a Protestation for Religion, and Liberty given in to them. And there, in the first place, they frame and take the Oath of Supremacy, Examtorating Christ, and investing his usurping Enemy with the spoils of his robed Prerogative, acknowledging the King only *Supreme Governour over all Persons and in all Causes*, and that his Power and Jurisdiction must not

be declined. Whereby under all Persons and Causes, all Church-concerns of Christ, are comprehended: And if the King shall take upon him to judge their Doctrine, Worship, Discipline or Government, he must not be declined as an Incompetent Judge. Which laid the Foundation for all this Bable they have built since, and of all this War that hath been waged against the Son of God, and did introduce all this Tyranny and absolute Power which hath been since carried to its Complement, and made the Kings Throne the Foundation of all the succeeding Perjury and Apostacy.

Yet, tho' then our Synods and Presbyteries were not discharged, but might have had access in some Concurrence to witness against this horrid Invasion upon Christs Prerogative and the Churches Priviledge, no joint Testimony was given against it, except that some were found Witnessing against it in their Singular Capacity by themselves. As faithful Mr. James Gushire, who had been Honour'd of God to be zealous and singularly faithful in carrying on the Work of Reformation, and for declining this usurped Authority in prejudice of the Kingdom of our Lord Jesus, and asserting the Kingly Authority of Christ in opposition to the Erastian Supremacy encroaching thereupon, suffered Death, and got the Martyrs Crown upon his Head; which being placed upon one of the Ports of Edinburgh, Preacheth, not only against the Enemies Rebellion against God; but against the defection of many Ministers since, who have Practically denied that great Truth for which he suffered, *viz. His Testimony against the Supremacy, and for declining the usurped Authority of him who Arrogated it.* And some others, for refusing that Oath Arbitrarily imposed, were Banished or Confin'd.

At the same time, there was a Proclamation, which they caused to be Read at all the Church-Doors, discharging Ministers to speak against them or their Proceedings, whereby Prophane and Malicious Persons were encouraged to witness against their Ministers. By which means (tho' many were in no hazard, thinking it commendable Prudence, commended indeed by the World, but hateful Unfaithfulness before God, to be silent at such a time) some faithful Ministers giving faithful and free warning and protesting against the present Defection, were condemned of Treason, and Banished out of the three Dominions. Others were Sentenced with Banishment, and furder were compelled to Subscribe a Bond, under pain of Death, to remove out of all the Dominions betwixt that and such a day. This was the Lot, and also the Blot of these Famous and Faithful Ministers, Mr. John Eivingstone, Mr. Robert Machward, Mr. John Brown, &c, who spent the rest of their days in Holland.

When

When they had gained this Bulwark of Christs Kingdom, then they waxed more insolent, and set up their Ensigns for Signs, and broke down the Carved Work of Reformation with Axes and Hammers. In this Parliament 1661. they pass'd an Act *Recissory*, whereby they annulled and declared void the National Covenant, the Solemn League and Covenant, Presbyterian Government, and all Laws made in favour of the work of Reformation, since the Year 1638. O horrid Wickedness! To condemn and rescind what God did so signally Seal as his own Work, to the Conviction of the World. But O Holy and Astonishing Justice, thus to Recompence our way upoh our own Head! to suffer this work and cause to be ruined under our unhappy hands, who suffered this Destroyer to come in before it was so effectually secured, as it should not have been in the power of his hand (whatever had been in his Heart, swelled with enmity against Christ) to have raised and ruined that work as now he most wickedly did, and drew so many in to the Guilt of the same deed, that almost the whole Land not only consented unto it, but Applauded it; by approving and countenancing another wicked Act framed at the same time, by that same perfidious Parliament, for an Anniversary Thanksgiving, commemorating every 29th of May, that Blasphemy against the Spirit and Work of God; and celebrating that unhappy Restauration of the Rescinder of the Reformation, which had not only the Concurrence of the Universality of the Nation, but (alas for shame that it should be told in *Gath, &c.*) even of some Ministers, who afterwards accepted the Indulgence (one of which, a Pillar among them, was seen scandalously dancing about the Bonfires.) And others, who should have allarm'd the whole Nation *Quasi pro Aris & Focis*, to rise for Religion and Liberty, to resist such Wickedness, did wink at it.

Yet albeit, neither in this day, when the Covenant was not only broken, but Casset and declared of no Obligation, nor afterward when it was Burnt (for which *Turks* and *Pagans* would have been ashamed, and afraid at such a terrible sight, and for which the Lords Anger is burning against these bold Burners, and against them who suffered it, and did not witness against it) was there any publick Testimony by Protestant, or Remonstrance, or any publick Witness? Tho' the Lord had some then, and some who came out afterwards with the Trumpet at their Mouth, whose Heart then sorrowed at the sight: And some suffered for the Sense they shewed of that Anniversary Abomination, for not keeping which they lost both Church and Liberty.

It's true, the ordinary Meetings of Presbyteries and Synods were about that time discharged, to make way for the Exercise of the new power conferred on the four Prelates who were at Court. But this

could not give a discharge from a necessary Testimony, then called from faithful Watchmen. However the Reformation being thus rescinded and razed, and the House of the Lord pulled down, then they begin to build their Bable.

In the Parliament *Anno* 1662. by their first Act they restore and re-establish Prelacy, upon such a Foundation as they might by the same Law bring in Popery; and settled its Harbinger, Diocesan and Erastian Prelacy, by fuller enlargement of the Supremacy. The very Act beginning thus: *Forasmuch as the ordering and disposal of the external Government of the Church, doth properly belong to his Majesty as an inherent Right of the Crown, by Virtue of his Royal Prerogative and Supremacy in Causes Ecclesiastick, whatever shall be determined by his Majesty with advice of the Archbishops, and such of the Clergy as he shall nominate, in the External Government of the Church (the same consisting with the standing Laws of the Kingdom) shall be valid and effectual.* And in the same Act all Laws are rescinded, by which the sole Power and Jurisdiction within the Church doth stand in the Church-Assemblies, and all which may be interpreted, to have given any Church-power, Jurisdiction or Government to the Office-Bearers of the Church, other than that which acknowledgeth a dependence upon, and Subordination to the Sovereign Power of the King as Supream. By which Prelates are redintegrated to all their Priviledges and Preheminences that they possessed *Anno* 1687. And all their Church-Power (robbed from the Officers of Christ) is made to be derived from, to depend upon, and to be Subordinate to the Crown-Prerogative of the King: Whereby the King is made the only Fountain of Church-Power, and that exclusive even of Christ, of whom there is no mentioned Exception: And his Vassals the Bishops, as his Clerks in Ecclesiasticks, are accountable to him for all their Administrations; a greater Usurpation upon the Kingdom of Christ, than ever the Papacy it self aspired unto.

Yet, albeit here was another display of a Banner of defiance against Christ, in altering the Church-Government of Christ's Institution into the humane Invention of Lordly Prelacy, there was no publick, Ministerial, at least united Testimony against this neither. Therefore the Lord punished this sinful and shameful silence of Ministers; when by another wicked Act of the Council at *Glasgow*, above 300 Ministers were put from their Charges; and afterwards for their Non-conformity in not countenancing their Diocesan Meeting, and not keeping the Anniversary Day, *May 29.* the rest were violently thrust from their Labours in the Lords Vineyard, and Banished from their Parishes, and adjudged unto a strange and nice Confinement, twenty Miles from their own Parishes, six Miles from a Cathedral Church, as they called it, and

and three Miles from a Burgh. Yet in this fatal Convulsion of the Church, generally all were struck with Blindness and Baseness, that a Paper-Proclamation made them all run from their Posts, and obey the Kings Orders for their ejection. Thus were they given up, because of their forbearing to sound an Allarm, charging the People of God, in point of Loyalty to Christ, and under the pain of the Curse of the Covenant, to awake and acquit themselves like Men, and not to suffer the Enemy to rob them of that Treasure of Reformation, which they were put in possession of, by the Tears, Prayers, and Blood of such as went before them; instead of those prudential fumblings, and fistlings then and since so much followed. Wherefore the Lord in his Holy Righteousness, left that Enemy to cast them out of the House of the Lord, and dissolve their Assemblies, and deprive them of their Priviledges, because of their not being so valiant for the Truth, as that a full and faithful Testimony against that Encroachment might be found upon Record.

Nevertheless some were found faithful in that Hour and Power of Darkness, who kept the Word of the Lords Patience, and who therefore were kept in and from Tentation (which carried away many into sad and shameful Defections) tho' not from suffering hard things from the hands of Men; and only these who felt most of their violence, found Grace helping them to acquit themselves suitably to that days Testimony, being thereby prevented from an active yeilding to their impositions, when they were made passively to suffer force. However that season of a publick Testimony was lost, and as to the most part never recovered to this day.

The Prelates being settled, and readmitted to voice in Parliament, they procure an Act, Dogmatically condemning several Material parts and points of our Covenanted Reformation, to wit, these Positions, *That it was Lawful for Subjects, for Reformation or necessary self-defence, to enter into Leagues, or take up Arms against the King: And particularly declaring that the National Covenant, as explained in the Year 1688. and the solemn League and Covenant, were and are in themselves unlawful Oaths, and were taken by, and imposed upon the Subjects of this Kingdom, against the Fundamental Laws and Liberties thereof; That all such Gatherings and Petitions, that were used in the beginning of the late Troubles, were unlawful and seditious: And whereas People were then led into these things, by having disseminated among them such Principles as these, That it was lawful for People to come with Petitions and Representations to the King, That it was lawful for People to restrict their Allegiance under such and such Limitations, and suspend it until he should give security for Religion, &c. It was therefore enacted, that all such Positions and Practices founded there-*

upon,

upon, were Treasonable — And furder did enact, that no Person, by Writing, Praying, Preaching, or malicious or advised speaking, express or publish any Words or Sentences, to stir up the People to the dislike of the Kings Prerogative and Supremacy, or of the Government of the Church by Bishops, or justify any of the Deeds, Actings or things declared against by that Act.

Yet notwithstanding of all this Subversion of Religion and Liberty, and restraint of asserting these Truths here trampled upon, either before Men by Testimony, or before God in Mourning over these Indignities done unto him, in everting these, and all the parts of Reformation, even when it came to *Daniel's Case* of confession, Preaching and Praying Truths interdicted by Law, few had their Eyes open (let be their Windows in an open avouching them) to see the duty of the day calling for a Testimony. Tho' afterwards the Lord spirited some to assert and demonstrate the Glory of these Truths and Duties to the World. As that judicious Author of the Apologetical Relation.

But this is not all: For these Men, having now, as they thought, subverted the Work of God, they provided also against the fears of its revival; making Acts, declaring, that if ouer Ministers dare to continue to Preach, and presume to exercise their Ministry, they should be punished as Seditious Persons; requiring of all a due acknowledgment of, and hearty complyance with the King's Government, Ecclesiastical and Civil; and that whosoever shall ordinarily and wilfully withdraw and absent from the ordinary Meetings for Divine Worship in their own Churches, on the Lord's Day, shall incur the Penalties there inserted. And thus none are allowed by Law to administer the Ordinances, but either Apostate Curates, who by their Perjury and Apostatize forfalt their Ministry, or other Hirelings, and Prelates Journey-men, who ran without a Mission, except from them who had none to give, according to Christ's Institution, the Seal of whose Ministry could never yet be shewn in the Conversion of any Sinner to Christ; but if the Tree may be known by its Fruits, we may know whose Ministers they are; by their Conversions of Reformation into Deformation; of the Work and Cause of God, into the similitude of the *Roman Beast*; of Ministers into Hirelings; of the Power of Godliness into Formality; of Preaching Christ, into Orations of Morality; of the Purity of Christ's Ordinances, into the vanity of Men's Inventions; of the Beautiful Government of the House of God for Edification, to a Lordly Preeminence and Domination over Consciences: In a word, of Church and State, Constitutions for Religion and Liberty, all upside down into Wickedness and Slavery.

But now this astonishing Blow to the Gospel of the Kingdom, introducing such a swarm of Locusts into the Church, and in forcing a compliance of the People with this defection, and that so violently and ri-

orously,

gorously, as even simple withdrawing was so severely punished by severe Edicts of Fining, and other Arbitrary Punishments at first (for at first they did not Imprison any for simple absenting themselves from the Curates, and only imprisoned those who at any time shewed more than ordinary Zeal against the Curate's Intrusion) what did it produce? The generality of Ministers and Professors both went and Conformed so far as to hear the Curates, contrary to many Points of the Reformation formerly attained, contrary to their Covenant-Engagements, and contrary to their own Principles and Practices at that same time; scrupling and refusing to keep the Bishops *Visitations*, and to countenance their *Discipline* and Power of *Jurisdiction*, because it was required as a Testification of their acknowledgment of, and Compliance with the present Government; and yet not scrupling to Countenance their *Doctrine*, and usurped Power of *Order*, required also by the same Law, as the same Test of the same compliance and submission. Other Ministers lay altogether by in their retired recesses, waiting to see what things would turn to; others were hopeless, turned Farmers, and Doctors; others wylie staid at home, and Preached quietly in *Ladies Chambers*.

But the Faithful found themselves under an indispensable necessity to Preach the Gospel, and witness for the freedom of their Ministry, and make full proof of it, in Preaching in Season, and out of Season; and thereupon as occasion offered, Preached to all such as were willing to hear; but at first, only in private *Houses*, and that for the most part, at such times when Sermons in publick surcease (a Superplus of Caution.) But afterwards, finding so great Difficulties and Persecutions for their House-Meetings, where they were so easily attrapp'd, were constrained at last to keep their Meetings in the *Fields*: Where testifying both practically, and particularly against these Usurpations on their Master's Prerogatives, and witnessing for their Ministerial freedom, contrary to all Law-Interdictions, without any Licenses or Indulgence from the Usurper, but holding their Ministry from Jesus Christ alone, both as to the Office and Exercise thereof; they had so much of their Master's Countenance, and success in their Labours, that they valued neither hazards or hardships, neither the contempt of pretended Friends, nor the Laws nor threatnings of Enemies, adjudging the Penalty of Death it self to Preachers at *Field-Conventicles*, as they called them.

Now having thus overturned the *Church-Government*, by introducing Prelacy, to advance ane absolute Supremacy, the King proceeds in his Design, to pervert and evert the well modelled and moderated Constitution of the *State-Government* also, by introducing and advancing ane Arbitrary Tyranny. For effectuating which, he first procures a lasting Imposition

Imposition of intollerable Subsidies and Taxations; next a further recognisance of his Prerogative, in a Subjection of Persons, Fortunes, and whole strength of the Kingdom to his absolute Arbitriment, in a Levy of Militia of 20000 Footmen, and 2000 Horsemen, sufficiently armed, with Forty days Provision, to be ready upon the King's call to march to any part of his Dominions, for opposing whatsoever Invasion, or Insurrection, or for any other Service. The first sproutings of Tyranny were cherished, by the cheerful and stupid Submission generally yeilded to these Exorbitancies; so that generally People did not so much as scruple sending out, or going out as Militia-men.

After the fundamental Constitutions of both Church and State are thus razed and rooted up, he contrived to frame all Inferior Magistrates according to his Mould: And for this end appointed, that all Persons in any Publick Trust or Office whatsoever, should subscribe a Declaration, renouncing and abjuring the Covenant. But finding this not yet sufficient security for this unsettled Settlement; because he well understood, the People stood no ways obliged to acknowledge him, but only according to the Solemn Covenants, being the fundamental Conditions whereupon their Allegiance was founded; and well knowing, that he and his Associates, by violating these Conditions, had loosed the People from all Subjection to him, or deriving any Power from him, whereby the People might justly plead, That since he had kept no Condition, they were not now obliged to him; he therefore contriv'd a new Oath of Allegiance to be impos'd upon all in publick Trust, both in Church and State. Strange! can Presbyterians swear that Allegiance, which is substitute in the place of the broken and burnt Covenant? Or could they swear it to such a Person, who having buried the Covenant, that he might have another Right and another Allegiance than that of the Covenant, had then remitted to us all Allegiance founded upon the Covenant?

However, having prepared and furnished himself with Tools so qualified for his purpose, in Church and State, he prosecutes his Persecution with such fervor and fury, that at length, in the Year 1666, a small Party were compelled to go to defensive Arms; which was occasioned thus: Sir James Turner pursuing his Cruel Orders in Galloway, sent some Souldiers to apprehend a poor old Man; whom his Neighbours Compassionating, intreated the Souldiers to loose him as he lay bound; but were answered with drawn Swords, and necessitated to their own defence: In which they relieve the Man, and disarm the Souldiers; and further attacked some others oppressing that Country, disarming Ten or Twelve more, and killing one that made resistance. Whereupon the Country being alarm'd, and fearing Sir James would certainly avenge this Affront upon the whole Country, without distinction of Free and Unfree,

Unfree, they gather about Fifty four Horsemen, march to *Dumfreis*, take Sir *James Turner* Prisoner, and disarm the Souldiers, without any more violence. Being thus by Providence engag'd, without any hope of retreat, and getting some Concurrence of their Brethren in the same condition, they come to *Lanerk*, where they renew the Covenant; and thence to *Pentland-Hills*, where, by the Holy disposal of God, they were routed, many killed, and 130 taken Prisoners, of which 35 were afterwards hanged, who had much of the Lords Presence at their deaths, and assurance of his Love, strengthening them to Seal a noble Testimony. After this conflict many were forefaulted of their Estates, and Intercommuned; Souldiers are permitted to take free Quarter in the Country; to Examine Men by Tortures; to strip them who did so much as resist the Fugitives, and thrust them into Prifons, &c. Hence we may see the Righteousness of God, how justly at that time he left us in such a damp, that like Asles we couched under all Burdens, and few came out to the help of the Lord against the Mighty, drawing on them *Meroz's Curse*, and the Blood of their butchered Brethren.

But the King having now brought his only opposites, the few Faithful Witnesses of Christ, to a low pass, he went on by Craft as well as Cruelty, to advance his own in promoting Antichrist's Interest. And therefore having gotten the *Supremacy* devolved upon him by Law, he would now exert that usurped Power, and work by insnaring Policy to effectuate the End which he could not do by other means. Therefore seeing he was not able to suppress the Meetings of the Lord's People for Gospel-Ordinances, in Houses and Fields, but that the more he laboured by violent courses, the greater and more frequent they grew; he fell upon a more crafty Device, not only to overthrow the Gospel, and suppress the Meetings, but to break the Faithful, and to *divide* between the *Mad-cap* and the *Moderate Fanaticks* (as they phrased it) that he might the more easily destroy both, to confirm the Usurpation, and to settle People in a sinful silence, and stupid submission to all the Incroachments made on Christ's Prerogatives, and more effectually to overturn what remained of the work of God. And knowing that nothing could more fortifie the Supremacy than Ministers their homologating all acknowledging it: Therefore he offered the first Indulgence *Anno 1669*, signifying in a Letter, dated that Year *June 7*. His gracious Pleasure was, *To appoint so many of the oued Ministers, as have lived peaceably and orderly, to return to Preach and exercise other Functions of the Ministry, in the Parish-Churches where they formerly served (provided they be vacant) to allow Patrons to present to other vacant Churches, such others of them as the Council should approve: That all who are so indulged, be enjoyned to keep Presbyteries, and the Refusers to be confined within the* E bound

bounds of their Parishes; and that they be enjoyned not to admit any of their neighbour Parishes unto their Communions, nor Baptize their Children, nor marry any of them, without the allowance of the Minister of the Parish; and if they Countenance the People desirous their own Parishes, they are to be silenced for shorter and longer time, or altogether turned out, as the Council shall see cause: And upon complaint made and verified, of any Seditious Discourse, or Expressions in the Pulpit, uttered by any of the Ministers, they are immediately to be turned out, and further punished according to Law: And seeing by these Orders, all pretences for Conventicles were taken away; if any should be found hereafter to preach without Authority, or keep Conventicles, His Pleasure is, to proceed with all severity against them, as Seditious Persons, and Contemners of Authority.

To salve this in point of Law, and to make the Kings Letter the Supreme Law afterwards, and a valid ground in Law, whereupon the Council might proceed, and enact, and execute what the King pleased in matters Ecclesiastick; He therefore caused frame a formal Statutory Act of Supremacy of this Tenor, That his Majesty hath the Supreme Authority and Supremacy over all Persons and in all Causes Ecclesiastick, within his Dominions; and that by virtue thereof, the ordering and disposal of the External Government of the Church did properly belong to him and his Successors, as an inherent right to the Crown; and that he may Settle, Enact, and Emit such Constitutions, Acts and Orders, concerning the Administrating thereof, and Persons employed in the same, and concerning all Ecclesiastical Meetings and Matters, to be proposed and determined therein, as He in His Royal Wisdom shall think fit; which Acts, Orders, and Constitutions, are to be observed and obeyed by all His Majesties Subjects, any Law, Act, or Custom to the Contrary notwithstanding. Whereupon, accordingly the Council, in their Act July 27. 1669, do nominate several Ministers, and appoint them to Preach, and exercise the other Functions of the Ministry, at their respective Churches there specified, with consent of the Patrons. The same day also, they Conclude and Enact the forementioned Restrictions, conform to the King's Letter, and ordain them to be intimate to every person, who is by Authority foresaid allowed the exercise of the Ministry. These indulged Ministers having that Indulgence given only upon these terms, that they should accept these Injunctions, and having received it up these terms also (as an Essential part of the Bargain and Condition, on which the Indulgence was granted and accepted, as many following Proclamations did expressly declare) do appoint Mr. Hutcheson one of the number, to declare so much; In acknowledging His Majesties Favour and Clemency, in granting that Liberty, after so long a restraint; and howe'er they had received their Ministry from Jesus Christ, with full Permissions from him for regulating them therein, yet nothing could be more refreshing on Earth to them, than to have free liberty for the exercise of their Ministry, under the Protection of Lawful Authority.

In the mean time, the cruel Acts and Edicts were made against the meeting of the Lord's People, in Houses and the Fields, after all these Midianish Wiles to suppress them; such was the Presence of the Lord in these Meetings, and so powerful was his Countenance and Concurrence with the Labours of a few, who laid out themselves to hold up the Standard of Christ, that the number of Converts multiplied daily, to the great encouragement of the few Hands that wrestled in that work, through all humane discouragement. Therefore King and Council was put to a new shift, which they supposed would prove more effectual; to wit, Because there was a great number of Nonconformed Ministers not yet Indulged, who either did or might hereafter hold Conventicles, therefore, to remede or prevent this in time coming, they appoint and ordain them to such places where Indulged Ministers were settled, there to be confined with Allowance, to Preach as the Indulged should employ them; thinking by this means to incapacitate many to hold Meetings there or elsewhere: And to these also they give Injunctions and Restrictions to regulate them in the exercise of their Ministry. And to the end that all the outed Ministers might be brought under restraint, and the Word of God be kept under Bonds, by another Act of Council they Command, that all other Ministers (not disposed of as is said) were either to repair to the Parish-Church where they were, or to some other Parishes, where they may be ordinary hearers, and to declare and condemn upon the Parishes, where they intend to have their Residence. After this they assumed a Power, to dispose of these their Curates as they pleased, and transport them from place to place; whereof the only ground was a simple Act of Council, the Instructions always going along with them, as the constant companion of the Indulgence: By all which it is apparent, whatever these Ministers Alledge, *viz.* That it was but the removal of the Civil Restraint, and that they entred into their places by the *Call of the People* (a mere mock-pretence for a prelimited imposition, whereby that Ordinance of Christ was basely prostituted and abused) and that their *Testimony and Protestation* was a *Salvo* for their Consciences (a mere Utopian fancy, that the Indulgers with whom they bargained, never heard of, otherwise, as they did with some who were faithful in notifying against their Encroachments, they would soon have given them a Bill of ease.) It cannot be denied, that that doleful Indulgence, both in its Rise, Contrivance, Conveyance, Grant and Acceptance, End and Effects, was a grievous Encroachment upon the Princely Pterogative of Jesus Christ, the only Head of the Church; whereby the Usurpers Supremacy was Homologated, bowed to, complied with, strengthened the Cause and Kingdom of Christ betrayed, his Churches Privileges Surrendred, his Enemies hardened, his Friends

stumbled, and the Remnant rent and ruined. And yet a great part of the Ministers took that Indulgence; and another part, did, instead of Remonstrating the Wickedness of that deed, Palliate, and Plaster, and Patronize it, in keeping up the Credit of the King, and Councils *Curates*.

Yet the Lord had some Witnesses, who pretty early did give significations of their Resentment of this dishonour done to Christ; as Mr. *William Weer*, who having got the Legal Call of the People, and discharging his Duty honestly, was turned out: And Mr. *John Burnet*, who wrote a Testimony directed to the Council, shewing why he could not submit to that Indulgence, inserted at large in the History of Indulgence; where also we have the Testimony of other Ten Ministers, who drew up their Reasons of Non-compliance with such a Snare: And Mr. *Alex. Blaire*, who, upon occasion of Citation before the Council for not observing the 29th of *May*, told the Council, *That he could receive no Instructions from them in the Exercise of his Ministry, otherwise he should not be Christ's Ambassador, but theirs.*

But afterwards the Lord raised up some more explicit Witnesses against that defection. While the King thought he had by that Device utterly suppressed the Gospel in House and Field-Meetings, he was so far disappointed, that these very Means and Machins, by which he thought to bury it, did chiefly contribute to its revival: For, when by Persecution, many Ministers had been chased away by illegal Law-Sentences, many had been banished away, and by their ensnaring Indulgences many had been drawn away from their Duty, and others were now Sentenced with Confinements and Restraints, if they should not choose and fix their Residence where they could not keep their Christ and Conscience both; they were forced to wander and disperse through the Country; by whose Endeavours the Word of God grew exceedingly, and went at least through the Southern Borders of the Kingdom, like Lightning. O ! who can remember the Glory of that day, without a melting Heart? A day of such Power, that it made the People willing to come out and venture upon the greatest of hardships, and the greatest of hazards, in pursuing after the Gospel; even when they could not have a probable expectation of escaping the Sword of the Wilderness, and the barbarous fury of bloody Burrio's raging for their Prey, sent out with Orders to take and kill them, it being now made Criminal by Law, especially to the Preachers and Convocators of these Meetings. I will make bold to say, I doubt if ever there were greater days of the Son of Man upon the Earth since the Apostolick times, than we enjoyed for the space of Seven Years at that time.

Now when Christ is gaining ground by the Preached Gospel in plenty,

Plenty, Purity and Power, the Usurpers Supremacy was like to stagger, and Prelacy came under contempt. Hence, to secure what he had possessed himself of by Law, and to prevent a dangerous Paroxism which he thought would ensue upon these Commotions, the King returned to exert his innate Tyranny, and to emit terrible Orders, and more terrible Executioners, and bloody Emissaries against all Field-Meetings; which after long Patience, the People at length could not endure; but being first chased to the Fields, where they would have been content to have the Gospel, with all the Inconveniencies of it; and also expelled from the Fields, being resolute to maintain the Gospel, they resolved to defend it and themselves by Arms: To which, unavoidable necessity in unsupportable extremity did constrain them, as the only remaining Remedy. It is known, for several Years they met without any Arms, where frequently they were disturbed and dispersed with Soldiers; some killed, others wounded, which they patiently endured without Resistance: At length, the Ministers that were most in hazard, having a Price set upon their Heads to be brought in dead or alive, with some attending them in their wandrings, understanding they were thus appointed for death, judged it their duty to provide for the necessary defence of their Lives, from the Violence of their armed Assailters. And as Meetings increased, divers others came under the same hazard, which enforced them to endeavour the same Remedy, without the least intention of prejudice to any. Thus the number of Sufferers increasing, as they joyned in the Ordinances at these persecuted Meetings, found themselves in some probable capacity to defend themselves, and these much endeared Gospel-Priviledges, and to preserve the Memory of the Lord's great Work in the Land, which to transmit to Posterity was their great design. Wherefore in these Circumstances, being redacted to that strait, either to be deprived of the Gospel, or to defend themselves in their Meetings for it; and thinking their turning their Backs upon it for hazard, was a cowardly deserting duty, and palpable breach of Covenant-Engagements, abandoning their greatest Interest, they thought it expedient, yea, necessary, to carry defensive Arms with them; it being an indissoluble obligation in their Covenants, to maintain and defend the true Religion and one another in promoting the same. And hereunto they were encouraged by the constant experience of the Lord's countenancing their Endeavours in that posture, which always proved successful for several Years, their Enemies either turning their backs without disturbance when they observed them resolve Defence, or in their Assaultings repulsed; so that there was never a Meeting, which stood to their Defence, got any considerable harm thereby. Thus the Lord was with us while we were with him; but when we forsook him,

he forsook us, and left us in the hands of our Enemies. However, while Meetings for Gospel-Ordinances did continue, the Wicked Rulers did not cease from time to time to encrease their numerous Bands of Barbarous Souldiers, for suppreſſing the Gospel in these Field-meetings.

But all this is nothing to what followed ; when, thinking these Blood-Hounds were too favourable, they brought down from the wild Highlands a Host of Salvages upon the Western Shires, more terrible than *Turks*, or *Tartars* ; Men who feared not God, nor regarded Man, to waste and destroy a pleatiful Country, which they resolved before they left it, to make as bare as their own. This Hellish Crew was adduced to work a Reformation, like the *French* Converſions, to pref a *Bond of Conformity*, wherein every one Subſcribed, was bound for himself, and all under him, Wife, Children, Servants, Tenants, to frequent their Parish Churches, and never to go to these Meetings, nor reſet nor entertain any that went, but to inform againſt, Purſue, and Deliver up all vagrant *Preachers*, as they called them, to Tryal, and Judgment.

Then for the maintenance of the Souldiers, there were imposed new, wicked, and arbitrary *Cesses* and *Taxations*, professedly required for suppreſſing Religion and Liberty, banishing the Gospel out of the Land, and preserving and promoting the King's Absolutenes over all Matters and Persons Sacred and Civil ; which, under that tentation of great Sufferings threatned to Refuslers, and under the disadvantage of the silence and unfaithfulness of many Ministers, who either did not condemn it, or pleaded for the peaceable payment of it ; many did comply with it then, and far more ſince.

Yet at that time there were far more Recusants in ſome places (especially in the Western Shires) than Complyers : And there were many of the Ministers that did faithfully declare to the People the Sin of it ; not only from the *illegality* of its Imposition, by a Convention of over-awed and prelimited States ; but from the *nature* of that imposed Compliance, that it was a ſinful Transaction with Christ's declared Enemies ; a ſtrengthening the hands of the wicked, an obedience to a wicked Law, a conſenting to Christ's expulſion out of the Land ; and not only that, but (far worse than the Sin of the *Gadarens*) a formal Concur-rence to affiſt his Expellers, by maintaining their force, a hiring our Oppreſſors to destroy Religion and Liberty ; and from the declared end of it, expreſſed in the very Narrative of the *Act*, viz. *To Levy and Maintain Forces for suppreſſing and diſperſing Meetings* of the Lord's People, and to ſhew unanimous affections for maintaining the King's Sa-premacy, as now Established by Law.

Yet all this time Ministers and Profefſors were unite, and with one Soul and Shoulder followed the work of the Lord, 'till the Indulged being

being dissatisfied with the Meetings in the Fields, whose Glory was like to over-cloud and obscure their Beds of ease; and especially, being offended at the freedom and faithfulness of some, who set the Trumpet to their Mouth, and shewed *Jacob* his Sins, and *Israel* his Transgressions, impartially, without Cloak, or Cover, they began to make a *Faction* among the Ministers, and to devise how to quench the fervour of their Zeal, who were faithful for God. But the more they sought to extinguish it, the more it brake out, and blazed into a flame. For several of Christ's Ambassadors, touched and affected with the affronts done to their Princely Master by the Supremacy, and the Indulgence of its Bastard-Brood and Brat, began after long silence to discover its iniquity, and to acquaint the People how the Usurper had invaded the Mediator's Chair, in taking upon him to Depose, Suspend, Silence, Plant, and Transplant his Ministers, where, and when, and how he pleased, &c.

Yet others, and the greater number of Dissenting Ministers, were not only deficient herein, but defended them, joyned with them, and (pretending Prudence, and prevention of Schism) in effect homologated that deed, and the Practice of these Priests, *Ezek. 22. 26.* teaching and advising the People to hear them, both by Precept, and going along with them in their *Erasian* Course: And not only so, but Condemned and Censured such who Preached against the sinfulness thereof; especially in the first place, worthy Mr. *Walwood*, who was among the first Witnesses against that Defection, and Mr. *Kid*, Mr. *King*, Mr. *Cameron*, Mr. *Donald Cargil*, &c. who Sealed their Testimony afterwards by their blood; yet then, even by their Brethren, were loaden with the reproachful Nick-names of Schismatics, Blind Zealots, Jesuites, &c. But it was always observed, as long as Ministers were faithful in following the Lord in the way of their Duty, Professors were fervent, and under all their Conflicts with Persecutors, the Courage and Zeal of the Lovers of Christ was blazing, and never outbraved by all the Enemies boastings, to undertake brisk Exploits, which from time to time they were now and then essaying, till defection destroyed, and division diverted their Zeal against the Enemies of God, who before were always the Object against which they whetted the edge of their just indignation. Especially the Arch-Prelate *Sharp* was judged intollerable by ingenuous Spirits. Therefore in July, 1668. Mr *James Mitchel* thought it his duty to save himself, deliver his Brethren, and attempted to cut him off; which failing, he then escaped, but afterwards was Apprehended, Tortured, Condemned, and Executed. But Justice would not suffer the Arch-Prelate to escape Remarkable Punishment; the severity whereof did sufficiently compensate

sate its delay, after Ten Years respite. For upon the 3d of *May* 1679. several worthy Gentlemen, with some other Men of Courage and Zeal for the Cause of God, executed Righteous Judgment upon him in *Magus Moore*, near *St. Andrews*. And that same Month, on the Anniversary Day, *May 29th.* the Testimony at *Rutherglen* was Published against that Abomination, Celebrating an Anniversary-Day, kept every year for giving thanks for the setting up an Usurped Power, destroying the interest of Christ in the Land, and against all sinful and unlawful Acts, emitted and executed, published, and prosecuted against our Covenanted Reformation.<sup>1</sup> Where also they burnt the *Acts of Supremacy*, the Declaration, the *Act Recisory*, &c. in way of retaliation for the burning of the Covenants.

On the Sabbath following, *June 1.* A Field-Meeting near to *Lowden-Hill*, was assaulted by *Claverhouse*, and with him three Troops of Horse and Dragoons, who had that Morning taken an honest Minister, and about 14 Countrymen out of their Beds, and carried them along with them; but they were repulsed at *Drumclogg*, and put to flight, the Prisoners relieved, about 30 of the Soldiers killed on the place, and three of the Meeting, and several wounded on both sides.

Thereafter the People retreating from the pursuit, they judged it most safe in that extremity for some time not to separate. Which resolution coming abroad to the Ears of others of their Brethren, determined them incontinently to come to their assistance, considering their own liableness to the same common danger, upon the account of their endeavours of that nature to defend themselves, being of the same judgment for maintaining of the same Cause, to which they were bound by the same Covenants. This was the Rise and Occasion of that appearance at *Bothwel-Bridge*, which the Lord did in his Holy Sovereignty confound, for former Defections by the means of Division, which broke that little Army among themselves, before they were broken by the Enemy. They continued together in amiable and amicable Peace, for the space of 8 or 9 days, while they endeavoured to put out and keep out every wicked thing from amongst them, and adhered to the *Rutherglen Testimony*, and that short Declaration at *Glasgow* confirming it; Representing their present Purposes and Endeavours were only in vindication and defense of the Reformed Religion, as they stood obliged thereto by the National and Solemn League and Covenant, and the Solemn Acknowledgment of Sins, and Engagement to Duties, declaring against Popery, Prelacy, Erastianism, and all things depending thereupon. Intending hereby to comprehend the Defection of the Indulgence, to witness against which all unanimously agreed. Until the Army increasing, the Defenders and Daubers of that Defection, some Ministers and others came in, who broke all. The occasion

casion of the Breach, was first, when an Overture was offered, to set times apart for Humiliation for the Publick Sins of the Land; and accordingly the complying with abjured *Erastianism*, by the acceptance of the enabling Indulgence, was condescended upon among the rest of the grounds of Falling and Humiliation: The Sticklers for the Indulgence refused the Overture, upon Politick Considerations, for fear of offending the Indulged Ministers and Gentlemen, and provoking them to withdraw their Assistance. And next; whereas the Cause was stated before, according to the Covenants, in the *Rutherford Testimony*, and *Glasgow Declaration*, wherein the *King's Interest* was waved; These Dividers drew up another large Paper (called the *Hamilton Declaration*) wherein they assert the *Kings Interest*, according to the *Third Article* of the Solemn League and Covenant. Against which, the best affected contended, and protested they could not in Conscience put in his interest into the state of the quarrel, being now in stated opposition to Christ's Interests, and inconsistent with the meaning of the Covenant, and the Practices of the Covenanters, and their own Testimonies; while now he could not be declared for, as being in the defence of Religion and Liberty, when he had so palpably overturned and ruined the work of Reformation, and oppressed such as adhered thereunto, and had burnt the Covenant, &c. Whereby he had loosed the People from all obligation to him from it. Yet that contrary Factio[n] prevailed, so far as to get it published in the name of all, whereby the Cause was perverted, and betrayed. And so in the Holy All-over-ruling Providence of God, that poor handful was signally discountenanced of God, deprived of all Conduct, divested of all Protection, and laid open to the Raging Sword, the just punishment of all such tamperings with the Enemies of God, and espousing their Interest. About 300 were killed in the Fields, and 1000 and upwards taken Prisoners, stripped, and carried to Edinburgh, and there sentenced with Banishment, and sent away for America, and by the way (a few excepted) perished in Shipwreck; and two faithful and painful Ministers and Witnesses of Christ, Mr. John Kidd, and Mr. John King, received the Crown of Martyrdom, sealing their Testimony with their Blood, and many others after them for the same Cause.

After this fearful and fatal stroak at Bothwell, the Universality of the Children of the Church of Scotland, which before espoused her Testimony, was partly drawn by Craft, and partly by Cruelty, from a Conjunction with their Brethren in prosecuting the same, either into an open defection to the contrary side, or into a detestable indifferency and neutrality in the Cause of God. For first of all, the Duke of Monmouth procured the emission of a pretended Indemnity, attended with a *Bond of Peace* for its Companion; whereip that Insurrection was acknowledged

knowledged to be Rebellion, and ane Obligation never to rise in Arms against the King, or any Commissionate by him, and to live peaceably, &c. Which were dreadful Snars fair'd over with curious words and cozening names of living peaceably, &c. This course of defection carried away many at that time: And from that time, since the taking that Bond of peaceable living, there hath been an Universal preferring of Peace to Truth, and Ease to Duty. And the Generality have been left to swallow all Oaths and Bonds imposed since; many Ministers refusing to give their advice when required and requested theretunto, and some not being ashamed to perswade the People to take them.

But then they not only railed more Forces to exhaust the strength and substance of the already wasted Country, and laid on and continued from one Term to another that wicked Exaction and cruel Oppression of the *Cess*, for the same declared ends of suppressing and banishing what remained of the Gospel, and imposed Localites for maintaining the Souldiers employed in those Designs; for refusing which many Families were Pillaged, Plundered, and quite Impoverished, besides the beating and abusing them: But also they went on unweareidly with pressing the *Bonds of Peace*, and dragging them like Dogs to the Prisons that would not subscribe them, and for taking up in their *Porreous Rolls* the Names of all that were suspected to have been at *Bothwell* Insurrection; which they gathered by the Informations of Sycophants, and reputed them Convict, if being summoned they did not appear, and forced others to Swear *Super Inquirendis*, and delate upon Oath whom they did either see or heard that they were in Arms, or went to Meetings; and such as refused suffered Bonds of Banishment. Yea, having made it Criminal to refest, harbour, correspond or converse with those whom they declared Rebels, they thereupon imprisoned, fined, and ruined vast numbers, for having seen or spoken with some of them, or because they did not discover or apprehend them when they fancied they might, for which many Gentlemen and others were Indicted and Imprisoned, and some Arraigned and Condemned to Death. For these Causes, the Country was Harrassed and destroyed by four extraordinary *Circuit Courts*, successively going about with their numerous Train, whereby many were grievously oppressed, and with their Oppressions tempted with many Impositions of Conscience-debauching Oaths, and Bonds to compear when called, and to keep the Church, and to refrain from going to Meetings, &c. and by these temptations involved in Complyances and Defections. And not only were they Condemned to Death, for being actually in Arms, or any overt Act of Transgressing their wicked Laws, but even for their extorted Opinion of things, or because they would not Condemn these necessitated risings in Arms to be Rebellion and a Sin against God, which they were forced to declare by

by terrible menacings of Death ; making their Arbitrary Laws to reach the Heart, Thoughts, and inward Sentiments of the Mind, as well as outward Actions. Whereupon this became a Criminal Question robbing many of their Lives, *Was the rising at Bothwell-bridge Rebellion and a Sin against God?* And this, *Was the killing of the Bishop of St Andrews horrid Murder?* Which if any answered negatively, or did not answer affirmatively, they were cruelly Condemned to Death.

The Ministry then also were generally insnared with that Bonded Indulgence, the pretended benefit of that forementioned Indemnity. For, when a Proclamation was emitted, inveighing bitterly against Field-Meetings, and absolutely introducing all such for the future under highest pain, but granting Liberty to Preach in Houses upon the Terms of a *Cautionary Bond* given for their living peaceably : Yet excluding all these Ministers who were suspected to have been at the late Rebellion, and all those who shall afterwards be admitted by Non-Conform Ministers : And certifying, that *if ever they shall be at any Field-Conventicle, the said Indemnity shall not be useful to such Transgessours any manner of way :* And requiring security that none under the colour of this favour continue to Preach Rebellion. Though there seems to be enough in the Proclamation it self to have scared them from this scandalous snare ; Yet a Meeting of Ministers at Edinburgh made up of Indulged, avowed Applauders of the Indulgence, or underhand Approvers and favourers of the same, and some of them old *Publike Resolutioners*, assuming to themselves the name of a *General Assembly*, voted for the acceptance of it. And so formerly transacted and bargained upon base, dishonest and dishonourable Terms with the Usurper, by consenting and compacting with the People to give that Bond, wherein the People upon an humble Petition to the Counsel, obtaining their *Indulged Minister*, do bind and oblige that he shall live peaceably. And in order thereto to present him before his Majesty's Privy Council, when they shall be called so to do ; And in case of failure in not presenting him, to be liable to the Sum of 6000 Merks. Whereby they Condemned themselves of former unpeaceableness.

Many embraced this new *Bastard Indulgence* that had not the benefit of the former Brat, of the same Mother the Supremacy, and far more consented to it without a Witness, and most of all did some way homologate it, in Preaching under the Sconce of it : Declining the many reiterated and urgent Calls of the zealous Lovers of Christ, to come out and maintain the Testimony of the Gospel in the open Fields, for the honour of their Master and the freedom of their Ministry.

Whereupon, as many poor People were tumbled and jumbled into many confusions, so that they were so bewildered and hemistled in doubts and debates, that they knew not what to do, and were tempted

to question the Cause formerly so fervently contended for against all opposition, than so simply abandoned, by those that seemed sometimes valiant for it, when they saw them consulting more their own ease than the Concerns of their Masters Glory, or the necessity of the poor People Hungering for the Gospel; to the more zealous and faithful, after several Addresses, Calls and Invitations to Ministers, finding themselves deserted by them, judged themselves under a necessity to disown many of them, whom formerly they followed with pleasure; and to resolve upon a persuit and prosecution of Duty of the Day without them, and to provide themselves with faithful Ministers, who would not shun for all hazards, to declare the whole Counsel of God. And accordingly, the Lord sent them first Mr. *Richard Cameron*, with whom after serious solicitation his Brethren denied their Concurrence, and then Mr. *Donald Cargill*, who, with a zeal and boldness becoming Christs Ambassadors, maintained and prosecuted the Testimony, against all the Indigalities done to their Master and wrongs to the Caule, both by the encroachments of Adversaries, and Defections of their declining Brethren. And now the Lords Inheritance was again revived.

But as Christ was then displaying his Beauty to his poor despised and persecuted People, the Duke of York came to Scotland, who did receive him in great Pomp and Pride. Against which, the forementioned faithful Witnesses of Christ did find themselves obliged to testify their just resentment, and to protest against his succeding to the Crown, in their Declaration published at *Sanquhar*, June 22. 1680. Wherein also they disown Charles Stuart, as having any Right, Title, or Interest in the Crown of Scotland or Government thereof, because of his breach of Covenant, and Usurpation on Christs Prerogatives, &c. And declare a War with him, and all the Men of these Practices, homologating the Testimony at Ruther Glen, and disclaiming that Declaration at Hamiltown. This Action was generally Condemned by the Body of lurking Ministers; both for the matter of it, and the unseasonableness of it, and its apparent unfeasibleness, being done by a handful so inconsiderable, for number, strength, or signifiancy. But tho' it is not the prudence of the management, but the justness of the Action, that I would have vindicated from Obloquies; yet it wanted nothing but success to justifie both, in the Conviction of many that made much outcry against it.

In these dangerous Circumstances their difficulties and discouragements dayly increased, by their Enemies vigilancy, their enviers Treachery, and their own inadvertency, some of their number falling into the hands of them that fought their lives. For two of the most eminent and faithful Witnesses of Christ, Mr. *Donald Cargill*, and *Henry Hall*,

Hall, were surprized at Queens Ferry. Mr. Cargill escaped at that time, but the other endeavouring to resist the Enemies, was Murdered by them. And with him they got a draught of a Covenant, declaring their present purposes and future Resolutions. The Tenor whereof was an Engagement, To free the Church of God of the Corruption of Prelacy on the one hand, and the Thralldom of Erastianism on the other: To persevere in the Doctrin of the Reformed Churches, especially that of Scotland, and in the Presbyterian Government, exercised in Sessions, Presbyteries, Synods and General Assemblies, as a distinct Government from the Civil, and distinctly to be exercised, not after a Carnal manner, by plurality of Votes, or Authority of a single Person, but according to the word of God making and carrying the sentence: To execute Righteous Judgement impartially, according to the Word, and degree of Offence, upon the Committers of these things, especially, to wit, Blasphemy, &c. Oppression and Malignancy, &c. To reject the present Rulers, as the only speedy way of relaxation from the Wrath of God lying on the Land: Therefore easily following the Objections (1.) of our Ancestors obliging the Nation to this Race and Line; that they did not buy their Liberty with our Thralldom, nor could they bind their Children to any thing so much to their prejudice: They could only bind to that Government which they esteemed the best for common good, which reason ceasing, we are free to chuse another, if we find it more conducive for that end. (2.) Of the Covenant binding to defend the King: That that Obligation is only in his maintenance of the true Covenanted Religion; which Homage they cannot now require upon the account of the Covenant, which they have renounced and disclaimed; and upon no other ground we are bound to them, the Crown not being an Inheritance, that passeth from Father to Son, without the consent of Tenants. (3.) Of the hope of returning from these Courses: That suppose they should dissemble a repentance, yet the Land cannot be cleansed from their Guiltiness, but by executing Gods Righteous Judgments upon them. Upon these accounts they reject that King, and those associate with him in the Government, and declare them henceforth no lawful Rulers, as they had declared them to be no lawful Subjects, they having destroyed the established Religion, taken away Christs Church Government, &c. And declare they shall, God giving power, set up Government and Governours according to the word of God, and the qualifications required, Exod. 18. v. 20. And shall not commit the Government to any single Person, or lineal succession. And moreover, that those Men set over them shall be engaged to govern Principally, by that Civil and judicial Law (not that which is any way typical) given by God to his People of Israel, especially in matters of Life and Death, and other things, so far as they reach, and are consistent with Christian Liberty, exempting Divorce and Polygamy. And seeing that the greatest part of Ministers, not only were defective in Preaching against the Acts of the Rulers for overthrowing Religion, &c. they declare they neither can nor will bear them. They are for a

*Standing Gospel-Ministry, rightly chosen and rightly ordained, and that none shall take upon them the Preaching of the Word, &c. unless called and ordained thereunto. And whereas separation might be imputed to them, they refell both the Malice, and the Ignorance of the Calumny: For if there be a Separation, it must be where the change is; and that was not to be found in them, who were not separating from the Communion of the true Church, not setting up a new Ministry, but cleaving to the same Ministers and Ordinances, that formerly they followed, when others have fled to new ways, and a new Authority, which is like the new piece in the Old Garment. And that they shall defend themselves in their Civil, Natural and Divine Rights and Liberties; And if any affaints them, they shall look on it as a declaring a War, and take all advantages that one Enemy does of another, but trouble and injure none but those that injure them.* This is the Compend of that Paper which the Enemies seized and published, while it was only in a rude Draught, and not polished, digested, nor consulted by the rest of the Community.

That poor Party continued together in a posture of defence, without the Concurrence or countenance of their Covenanted Brethren, until the 22th of July, 1680. Upon the which day they were attaqued at *Airsfeoss*, by a strong party of about 120 Horse well armed, while they were but 23 Horse and 40 foot at most: And so fighting valiantly, were at length routed. Several of *Sions* precious Mourners, and faithful Witnesse of Christ, were killed; and among the rest, that faithful Minister of Christ, Mr. *Richard Cameron* sealed and fulfilled his Testimony with his Blood. And with others, the valiant and much Honour'd Gentleman, *David Hackston* of *Rathillet*, was after many received Wounds apprehended, brought in to *Edinburgh*, and there, resolutely adhering to the Testimony, and disowning the Authority of King and Council, and all their Tyrannical Judicatories, head and tail, and for being accessory to executing judgment upon the Arch-bishop of *St. Andrews*, was tortured alive, with the cutting off of his hands, and then Hanged, and before he was Dead, Ripped up his Heart, taken out, carried about upon the point of a Knife, and thrown into a Fire, and afterwards his Body Quartered.

Then, not only such as were with that little handful at *Airsfeoss* were Cruelly Murdered, but others against whom they could charge no matter of Fact, were questioned if they owned the Kings Authority; which if any did not answer affirmatively and positively, he was to look for nothing but exquisite Torments and Death. And if any declared their judgment, that they could not in Conscience own such Authority as was then exercised; or if they declined to give their thoughts of it, as judging thoughts to be under no humane Jurisdiction;

or if they answered with such innocent Specifications as these, that they owned all Authority in the Lord, or for the Lord, or according to the word of God, or all just and lawful Authority, these underwent and suffered the Capital Punishment of Treason. And yet both declining and declaring their extorted Answers about this, they were Condemned as unsufferable. Maintainers of Principles inconsistent with Government.

But chiefly they laboured to Murder the Soul, defile the Conscience, and only consult to cast a Man down from his excellency, which is his integrity; either by Hectoring, or Flattering from the Testimony: which they endeavoured by proposing many offers, with many threatenings in subtile Terms; And pretending a great deal of tenderness, protesting *they would be as tender of their Blood as of their own Soul*, and purging themselves as *Pilate did*, and charging it upon their own Head. They would be very easie in their Accomodations, where they found the poor Man beginning to faint, and hearken to their overtures, wherein they would grant him his life, yeilding to him, as cunning Anglers do with Fishes: And to perswade him to some length in complying, they would offer Conference sometimes, or reasoning upon the Point, to satiate and inform his Conscience, as they pretended, but really to catch him with their busked Hook. If they had any hope of prevailing, they would change a Mans Prison, and take him out from among the more strict and fervent in the Cause, that might sharpen and strengthen his Zeal, and put him among the more cool and remiss. Sometimes they would stage several together, whereof they knew some would Comply, to tantalize the rest with the sight of the others Liberty, and make them bite the more eagerly at their Bait, to catch the Conscience.

But when they had done all they could, Christ had many Witnesses, who did retain the Crown of their Testimony in the smallest points, till they obtained the Crown of Martyrdom. But here, as in Egypt, the more they were afflicted, the more they grew: So that many were reclaimed from their Courses of Complaisance, and others were daily more and more confirmed in the ways of the Lord, and so strengthned that they chose rather to endure all Torture, and embrace Death in its most terrible aspect, than to give the Tyrant and his Complices any acknowledgment; Yea, not so much as to say, *God save the King*, which was offered at the price of their Life; but they would not accept Deliverance on these Terms.

Now remained Mr. Donald Cargil, deprived of his faithful Colleague, destitute of his Brethrens Concurrence; who prosecuted the Testimony against the Universal Apostasie of the Church and Nation, Tyranny

Tyranny of Enemies, Backsliding of Friends, and all the wrongs done to his Master on all hands: And considereth, in the Zeal of God, and Sense of his holy Jealousie provoked, and threatening Wrath against the Land, for the Sins, especially of Rulers, that notwithstanding of all their Testimonies given against them, by publick Preachings, Protestations and Declarations, remonstrating their Tyranny, and disowning their Authority; yet not only did they persist in their Sins and Scandals, but were owned also by Professours, not only as Magistrates, but as Members of the Christian and Protestant Church; and that however both the Defensive Arms of Men had been used against them, and the Christian Arms of Prayers, and the Ministerial Weapon of Preaching, yet that of Ecclesiastical Censure had not been Authoritatively exerted against them: Therefore that no Weapon which Christ alloweth his Servants under his Standard to manage against his Enemies might be wanting, tho' he could not obtain the Concurrence of his Brethren to strengthen the Solemnity and Formality of the Action; yet he did not judge that Defect, in this broken Case of the Church, could disable his Authority, nor denir the Duty, but that he might and ought to proceed to Excommunication. And accordingly in Sept. 1680. at the Torwood, he Excommunicated some of the most scandalous and principal Promoters and Abettors of this Conspiracy against Christ, as formally as the present Case could admit: After Sermon upon *Ezek. 21. 25, 26, 27.* And thou profane wicked Prince of Israel, whose Day is come, &c. The Persons Excommunicated, and the Sentence against them, was given forth as follows. I being a Minister of Jesus Christ, and having Authority and Power from him, do, in his Name and by his Spirit, Excommunicate, cast out of the Church, and deliver up to Satan, Charles the Second, King &c. The Sentence was founded on these Grounds; For his great Perjury in breaking and burning the Covenant; for his rescinding all Laws; for establishing the Reformation, and enacting Laws contrary thereto. For commanding of Arms to destroy the Lord's People; For his granting Remissions and Pardons for Murderers, which is in the power of no King to do, &c. Next by the same Authority, and in the same Name, he Excommunicated James Duke of York, for his Idolatry, and setting up in Scotland to defile the Land, and enticing and encouraging others to do so. With several other rotten Malignant Enemies.

But about this time, when some in zeal for the Cause were endeavouring to keep up the Testimony of the day, in an abstraction from Complying Ministers; others were left to fall into fearful extravagancies and delirious and damnable Delusions, being overdriven with ignorant and blind Zeal into untrodden Paths, which led them into Labyrinth of Darkness: When as they were stumbled at many Minister

their unfaithfulness, so they came to be offended at Mr *Cargill* his Faithfulness, who spared neither left-hand Declensions, nor-right hand Extreams, and left him and all the Ministers, not only disowning all Communion with those that were not of their way, but Execrating and Cursing them; and kept themselves in desert places from all Company, where they persisted prodigiously in Fastings, and singing Psalms, pretending to wonderful Raptures and Enthusiasms: And in fine, *John Gib* with 4 more of them came to that height of Blasphemy, that they burnt the Bible and Confession of Faith. These were the *Sweet Singers*, as they were called, led away into these Delusions by that Impostor and Sorcerer, *John Gib*, of which destructive way the approached Remnant, adhering to the foresaid Testimony, had always an Abhorrence of. Wherefore that ignorant and impudent Calumny, of their Conformity with *Gib's* Followers, is only the vent of viperous Envy: For they were the first that discovered them, and reclaimed them, and were always so far from partaking with them, that to this day these that have come off from that way, and have offered the Confession of their Scandal, do still complain of their over-rigid Severity, in not admitting them to their select Fellowships.

Shortly after this, Mr. *Donald Cargill* finished his Testimony, being apprehended with other two faithful and zealous Witnesses of Christ, Mr. *William Smith*, and Mr. *James Beeg*, who with two more were altogether at *Edinburgh* 27, July 1681. Crowned with the Glory of Martyrdom. Then came the Day of the Remnant's vexation; the Persecution waxing on the one hand, and a violent Spirit of defection carrying down the most part of Ministers and Professours before it, driving them to Courses of sinful and scandalous Conformities with the Times Corruptions, Compearings before their Courts, Complyings with their Commands, paying of their Cesses and other Exactions, taking of their Oaths and Bonds, and countenancing their Prelatical Church-Services, which they were ashamed to do before: And thereupon on the other hand the Divisions and Confusions were augmented, and poor People that desired to cleave to the Testimony, were more and more offended and troubled at the Ministers, who either left the Land, or lurked in their own retirements.

But the remaining Contenders fell upon the expedient of corresponding in *General Meetings*, to consult, inform and confirm one another, about common Duties in common Dangers; Laying down this General Conclusion for a foundation of Order to be observed among them in incident doubtful Cases, and emergent Controversies, that nothing relative to the publick, and which concerns the whole of their Community, be done by any of them, without harmonious consent sought after, and

rationally waited for, and sufficient deliberation about the best means and manner.

In the mean time, the Duke of York, as Commissioner from his Brother, held a Parliament, in which he is declared legal and lineal Successour; and a Test is framed for a Pest to Consciences, which turned out of all Places of Trust any that had any remaining measure of common Honesty. And to all the Cruel Acts then and before made against the People of God, there was one superadded, regulating the Execution of all the rest, whereby at one dash all Civil and Criminal Justice was overthrown. That the Right of Jurisdiction both in Civil and Criminal Matters is so inherent in the Crown, that his Majesty may judge all Causes by himself, or any other he thinks fit to Commissionate. Here was a Law for Commissionating Souldiers to take away the Lives of Innocents, as was frequently exemplified afterwards.

Against which encroachments on Religion and Liberty, the faithful thought themselves obliged to emit a Testimony. And therefore published a Declaration at Lanerk, Jan. 12. 1682. Confirming the proceeding at Sanguhair, and adding reasons of their Revolt from the Government of Charles the Second: For his arrogantly arrogated Supremacy in all Causes Civil and Ecclesiastick, and oppressing the Godly for Conscience and Duty; for installing a Successour, such an one (if not worse) as himself, and framing the Test; &c. And in end offer to prove, they have only endeavoured in this to extricate themselves from under a Tyrannous Yoke, and to reduce Church and State to what they were in the Years 1648 and 1649.

After which Declaration they were more Condemned by them that were at ease, than ever. For which Cause, in the next General Meeting, they resolved to delegate some of their number to Forreign Churches, on purpose to vindicate themselves from these Calumnies; And withal to provide for a Succession of Witnelles. Therefore by that means having obtained access for the instruction of some young Men, at an University in the united Provinces, in process of time, Mr. James Renwick, received Ordination there, and came home to take up the Standard of his Master, upon the ground where it was left. Which undertaking, notwithstanding all the Rage of Enemies, and all the Scourge of Tongues of incensed Professours, he Prosecuted by many weary wandrings, Night and Day, Preaching, Conferring and Catechising, until, not only was the faithful Witnesing Remnant that joyned in the Testimony, further cleared, confirmed and encouraged, and their number much encreased by the coming in and joyning of many others to the Fellowship of their settled Societies; but also many others, in other places of the Country were induced to the contracting themselves

themselves in the like, to the settling such Fellowships in most of the Southern Shires.

But then the fury of Persecutors began to flame more flagrantly than ever; not only in sending out Cruel Souldiers, Foot, Horse and Dragoons, to pursue after them, in the wildest and remotest recesses in the Wilderness; but emitting Edicts allowing them to kill, slay, hang, drown, and destroy such as they could apprehend of them *pro libitu*; and commanding the Country to assist them, &c. For which Cause, to preserve themselves from, and put a stop to that deluge of Blood, and demur and deter the Insolency of Intelligencers and Informers, they were necessitate to publish the *Apologetick Declaration*, and affix it upon several Mercat-Crosses, and Parish-Church Doors, Nov. 8. 1684. Wherein they declare their firm Resolution of constant adherence to their Covenants and Engagements, and to the Declarations disowning the Authority of Charles Stewart, and to testify to the World, that their purpose not to injure or offend any whomsoever, but to pursue the ends of their Covenants, in standing to the defence of the Work of Reformation, and of their own Lives; yet if any shall stretch forth their hand against them, by shedding their Blood actually, either by Authoritative commanding, or obeying such Commands, to search for them and deliver them up to the spilling of their Blood, to inform against them, to raise the Hue and Cry after them, and delate them before their Courts: All these shall be reputed by them Enemies to God and the Covenanted Reformation, and punished as such, according to their Power, and the degree of their offence, if they shall continue so malitiously to proceed against them: And declare, they abhor and condemn any personal attempts, upon any pretext whatsoever, without previous Deliberation, common or competent consent, without certain probation by sufficient Witnesses, the guilty Persons Confession, or the notoriousness of the deeds themselves: And in the end warn the bloody Doegs and flustering Ziphites informing against them, to be expect to be dealt with as they deal with them.

This Declaration occasioned greater Tryals to them and trouble to the Country, by the pressing an Oath abjuring the same universally up on all, as well Women as Men, and suffering none to Travel without a *Pass*, declaring they had taken that Oath; and giving power to all Hostlers and Inn-keepers to impose Oaths upon all Passengers, Travellers, Gentlemen or Country-men, who were to Swear that their Passes were not forged. And Prisoners that would not take the Oath, were according to the foresaid Act, Condemned, and Executed. And after that, they gave Orders and Commands to the Souldiers to pursue the Chase after these Wanderers more violently, and shoot, or otherwise put them to Death wherever they could apprehend them. Hence followed such a slaughter and seizure of them, that common People usually

date their common Occurrences since, from that beginning of *killing time*, as they call it. Yet that Declaration was so far effectual, as to scare many from their former diligence in informing against them, and to draw out some to joyn with the Wanderers more publickly, even when the danger was greatest of owning any respect to them.

In the beginning of this *killing time*, the first Author and Authorizer of all these Mischiefs, *Charles II.* was removed by Death. And the Duke of *York* succeeding, immediately upon his mounting the Throne, the Executions and Acts prosecuting the Prosecution of the poor Wanderers, were more Cruel than ever. Now the Earl of *Argyle* having been Arraigned and Condemned for his Explanation of the Test, but escaped out of the Castle of *Edinburgh*; and after him several Gentlemen being arbitrarily oppressed and troubled, upon the Act of *Intercommuning* with Rebels, and for a pretended Plot against the Government (as they called it;) and many other Gentlemen having lost either their Lives or Fortunes, many did resort to the United Provinces. From whence, as soon as they had provided themselves with Arms, after the ascending of *James Duke of York*, they returned to *Scotland*, under the conduct of the Earl of *Argyle*, their chosen Captain. And *Argyle's* Party perceiving that their Enemies were above ten times their number, dispersed, every Man shifting for himself. The Enemies searching the Country, gleaned up the Earl of *Argyle* himself, *Col. Rumbold*, an English Man, *Mr. Thomas Archer Minister*, *Gawin Russel*, and *David Law*, who were all Condemned and Executed at *Edinburgh*; and many others who were Banished to *America*: And about some 20 in the Highlands, who were Hanged at *Inveravie*.

In the mean time, the Wanderers, tho' they did not associate with this Expedition, upon the account of the too promiscuous admittance of Persons to trust in that party, who were then, and since have discovered themselves to be Enemies to the Cause, and because they could not espouse their Declaration as the State of their Quarrel, being not concerted according to the constant plea of the *Scots* Covenanters: Yet against this *Usurpation* of a *Papist*, they published another *Declaration* at *Sangashair*, *May 28. 1685*. Wherein, approving and adhering unto all their former *Declarations*, and considering that *James Duke of York*, a *profest and Excommunicate Papist*, was proclaimed; to testifie their *Resentment* of that deed, and to make it appear unto the *World*, that they were free thereof, by *Concurrence* or *Connivance*; they protest against the *foresaid Proclamation* of *James Duke of York as King*: In regard that is contrary to the *Declaration of the General Assembly*, *July 27, 1649*. And they protest against the *Validity* and *Constitution* of that *Parliament*, approving and ratifying the *foresaid Proclamation*, &c. This was their *Testimony* against *Popery*

Popery in the Season thereof. Which tho' it was not so much Condemned as any former Declarations, yet neither in this had they the Concurrence of any Ministers or Professours; who as they had been silent, and omitted a seasonable Testimony against Prelacy and the Supremacy, when these were introduced, so now also they were left to let slip this opportunity of a Testimony against Popery, to the reproach of the declining and far degenerate Church of Scotland. Yea to their shame, the very Rabble of ignorant People may be brought as a Witness against the Body of Presbyterian Ministers in Scotland, in that they testified their detestation of the first Erection of the Idolatrous Mass, and some of the Souldiery, and such as had no Profession of Religion, suffered unto Death for speaking against Popery, and the designs of the King, while the Ministers were silent. And some of the *Curats, and Members of the late Parliament, 1686, made some stickling against the taking away of the Penal Statutes against Papists; while Presbyterians, from whom might have been expected greater opposition, were sleeping in a profound Submission.* I cannot without confusion of Spirit touch these obvious and dolorous Reflections, and yet in Candour cannot forbear them.

However the Persecution against the Wanderers went on; there were more Butchered and Slaughtered in the Fields, than in all the former Tyrants Reign; there have been more Banished to Forreign Plantations in this Mans time, than in the others; and there have been more cruel Acts of Parliament enacted in this Tyrants time, than the former made all his Reign. For not only was there an Act making it Treason to refuse the *Oath of Abjuration*, confirming all their procedure hereupon before; but an Act making it *Criminal* to own the Covenant, and another Act making it *Criminal* for any to be present at a Field-Meeting, which was only so to Preachers before. But a relenting abatement of severity was pretended against other Dissenters.

At length what could not be obtained by Law at the late Parliament for taking off the Statutes against Papists, was effectuated by Prerogative, in a Proclamation dated Feb. 12, 1687. But this was so gross, and grievously griping in its restrictions, as to Persons, as to the place, as to the matter allowed the Presbyterians in Preaching, that it was disdained of all; and therefore he behoved to busk it better, and mend the matter, in a Letter to the Council, bearing date March 31. 1687. Of this Tenor, *Whereas we did recommend to you to take care, that any of the Presbyterians should not be allowed to Preach, but such only as should have your allowance for the same, and that they at the receiving the Indulgence should take the Oath contained in the Proclamation; these are therefore to let you know, that thereby we meant such of them as did not solemnly*

emnly take the Test. But if nevertheless the Presbyterian Preachers do scruple to take the said Oath, or any other Oath whatsoever, and that you shall find it reasonable or fit to grant them or any of them our said Indulgence, so as they desire it upon these terms; It is now our Will and Pleasure to grant them the said Indulgence (during our Pleasure only) or so long as you shall find they behave themselves regularly and peaceably, without giving any cause of offence to us, or any in Authority or Trust under us in our Government. But at length to take of all difformity and disparity of the Proclamation for the Toleration in Scotland, and the Declaration for Liberty of Conscience in England; he added a third eke to the Liberty, in another Proclamation dated June 28, 1687. And this is the Royal Charter for security of the Protestant Religion in lieu of all the Laws, Constitutions, and Oaths wherewith it was formerly confirmed. This is the only Patent which the Royal Dilees, the Moderate Presbyterians have now received to ensure their enjoyment of it *durante benefacito*.

But as for the poor Wanderers, while others are rejoicing under the Bramble-shadow of it, they think it a cause of weeping and matter of mourning, not because they do not share of the benefit of it, but because they are afraid to share of the Curse of it. For which Cause, they do look upon it as a seafonable Testimony for the Cause of Christ, and the Interest of the Protestant Religion, and the Laws and Liberties of the Country, all overturned and subverted by this Toleration, to keep their Meetings as in former times; thinking it sinful, scandalous and inconvenient to seem to homologate this Toleration, the wickedness whereof they are convinced of, from these Reasons (besides those for which they rejected the former Indulgencies, Indemnities and Toleration, and those which regard the Granter, as to his Principles and Religion.

For considering the *Fountain* whence it flows, they cannot defile themselves with it, it being refounded on Absolute Power, proclaiming by sound of Trumpet a Power Paramount to all Law; a Power to tolerate or restrain the Protestant Religion, according to his Royal Will or Pleasure. Now the acceptance of this Grant, would imply the recognition of this power that the Granter claims in Granting it: Which utterly dissolves all Government, and all security for Religion and Liberty.)

Considering also the *Channel* in which it is conveyed, they cannot comply with it. Because it comes through such a Conveyance as *Casses, annulls, stops, suspends and disables all Penal Laws against Papists*, and thereby everts all the Securities and legal Bulwarks that Protestants can have for the establishment of their Religion; yea, in effect leaves no Laws in force against any that shall attempt the utter subversion of it; but

but ratifies and leaves in full rigour all wicked Laws and Acts of Parliament, against such as would most avowedly assert it. Hence as he hath formerly by *Absolute Power* suspended all Laws made for the Protection of our Religion, so he may when he will dispense with all the Laws made for its establishment; and those who approve the one by such an Acceptance, cannot disallow the other, but must recognise a Power in the King to subvert all Laws, Rights and Liberties.

Considering the *Ends* of its contrivance, they dare not have any accession to accomplish such wicked Projects, to which this Acceptance would be so natively subservient. Which Project was discovered in the English Declaration, *viz.* That he heartily wishes that all the People of these Dominions were *Members of the Catholick Church.*

Considering the *Effects* already produced thereby, they cannot but abhor it. Seeing the Papists are thereby encouraged, all places filled with Priests and Jesuits; yea, the executive Power of the Government put into the hands of the Romanists: And on the other hand a Testimony against Antichrist is abandoned and laid aside as unseasonable, the edge of Zeal for the Interest of Christ is blunted, they that should stand in the Gap and upon the Watch-Tower are laid aside from all opposition to the invasions of the Enemy, and lulled asleep by this bewitching Charm and intoxicating Opium; Ministers and Professours are generally settling on their Lees and languishing in a fatal security.

Considering the *Extent* of it, they cannot class themselves among the number of them that are indulged thereby. Whereby the Professours of Christ come in as Partners in the same Bargain with Antichrists Vassals; and the *Lords Ark* hath a place with *Dagon*, and its Priests and Followers consent to it, and the Builders of *Babel* and *Jerusalem* are made to build together, under the same Protection; and a Sluce is opened to let the Enemy come in like a Flood, which to oppose, the Accepters cannot stand in a Gap, nor lift up a Standard against them. All which is contrary to the Confession of Faith Ch. 20. §. 4. And therefore to accept of this Toleration is inconsistent with the Principles of the Church of Scotland, with the *National and Solemn League and Covenant*, and *Solemn Acknowledgment of Sins, and Engagement to Duties*; in all which we are bound to extirpate Popery. With the whole Tract of Contendings between the years 1638 and 1660. and particularly by the Testimony of the Synod of Fife, and other Brethren in the Ministry, against Cromwells vast Toleration and Liberty of Conscience, above related. For it is plain, if it be not to be suffered, then it is not to be accepted.

Considering the *Terms* wherein it is offered, they cannot make such a shameful bargain. For by it the *Master of Preaching* is so restricted and

and limited, that nothing must be Preached or Taught, which may any way tend to alienate the Hearts of the People from him or his Government. Here is a Price at which they are to purchase their Freedom, which yet hardly can be so exactly paid, but he may find a pretence for retrenching it when he pleases: For if a Minister shall Preach against the Kings Religion as Idolatry, and the Church of *Rome* as *Babylon, &c.* This shall be interpreted to be an alienation of the Peoples Hearts from the King and his Government. But who can be faithful, and Preach in Season and out of Season now, but he must think it his Duty to endeavour thus to alienate the Hearts of the People? Sure if any Preach the whole Counsel of God, he must Preach against Popery. And if he think that this Indulgence, granted and accepted on these Terms, can supersede him from this Faithfulness, then he is no more the Servant of Christ, but a pleaser of Men.

Considering the *Scandal* of it, they dare not so offend the Generation of the Righteous by the Acceptance, and dishonour God, disgrace the Protestant Profession, wrong the Interest thereof, and betray their Native-Country, as thus to comply with the design of Antichrist. And it cannot but be very stumbling to see the Ministers of *Scotland*, whose Testimony used to be terrible to the Popish, and renowned through all the Protestant-Churches, purchasing a Liberty to themselves at the rate of burying and betraying the Cause into Bondage and restraint, and thus to be laid by from all active and open opposition to Antichrists Designs, in such a Season. The World will be tempted to think, they are not governed by Principles, but their own Interest in this Juncture, seeking their own things more than the things of Christ; And that it was not the late Usurpation upon, and overturning of Religion and Liberty that offended them, so much as the Persecution they sustained thereby; but that if Arbitrary Power had been exerted in their favours, tho' with the same prejudice of the Cause of Christ, they would have complyed with it, as they do now. Alas! Sad and dolorous have been the Scandals given and taken, by and from the Declining Ministers of *Scotland* heretofore, but none so stumbling as this.

Lastly, considering the *Addresses* made thereupon, with such a strain of fulsom and Blasphemous Flatteries, to the dishonour of God, the reproach of the Cause, the betraying of the Church, and detriment of the Nation, and exposing themselves to the Contempt of all, the poor Persecuted Party dare not so much as seem to incorporate with them. I shall set down the first of their *Addresses*, and let the Reader judge whether there be not Cause of standing also off from every appearance of being of their number. It is Dated at *Edinburgh*, July 21, 1687. Of this Tenor.

# To the King's most Excellent Majesty,

*The Humble Address of the Presbyterian  
Ministers of his Majesties Kingdom of  
Scotland.*

WE Your Majesties most Loyal Subjects, the Ministers of the Presbyterian Perswasion in your Ancient Kingdom of Scotland, from the due Sense we have of Your Majesties Gracious and surprising favour, in not only putting a stop to our long sad Sufferings for Non-Conformity, but granting the Liberty of the Publick and Peaceable Exercise of our Ministerial Function without any hazard: As we bless the Great God, who hath put this in your Royal Heart, we do withal find our selves bound in Duty to offer our most Humble and Hearty thanks to Your Sacred Majesty, the Favour bestowed being to us, and all the People of our Perswasion, valuable above all our Eearthly comfort; especially since we have ground from Your Majesty to believe that our Loyalty is not to be questioned upon the account of our being Presbyterians, who as we have amidst all former temptations endeavoured, so we are firmly resolved still to preserve an entire Loyalty in our Doctrin and Practice ( consonant to our known Principles, which according to the Holy Scriptures are contained in the Confession of Faith, generally owned by Presbyterians in all Your Majesties Dominions ) and by the help of God so to demean our selves, as Your Majesty may find Cause rather to enlarge than diminish your Favours towards us; thoroughly persuading our selves from Your Majesties Justice and Goodness, that if we shall at any time be otherwise represented,

Our Majesty will not give credit to such Information, until you have due cognition thereof: And Humbly beseeching, that those who promote any Disloyal Principles and Practices (as we disown them) may be looked upon as none of ours, whatsoever name they assume to themselves. May it please Your most Excellent Majesty Graciously to accept of this our most Humble Address, as proceeding from the plainness and sincerity of Loyal and Thankful Hearts, much engaged by Your Royal Favour, to continue our Fervent Prayers to the King of King's, for Divine Illumination and Conduct, with all other Blessings Spiritual and Temporal, ever to attend Your Royal Person and Government, which is the greatest Duty can be rendered to Your Majesty by

Your Majesties

most Humble,

most Faithful,

and most Obedient

Subjects.

Subscribed in our Names, and in the Name of the rest of our Brethren of our Perswasion, at their Desire.

# The King's Letter to the Presbyterians in his Ancient Kingdom of Scotland.

**WE** Love you well, and we heartily thank you for your Address: We resolve to protect you in your Liberty, Religion and Properties, all our Life: And we shall lay down such Methods as shall not be in the Power of any to alter hereafter. And in the mean time we desire you to pray for our Person and Government. To which may be added that kind Complement of the Chancellours. Gentlemen, My Master hath commanded me to tell you, that I am to serve you in all things within the compass of my Power.

These Gentlemen needed not to have been solicitous, that those who avouch an Adherence to the Covenanted Reformation, and avow an opposition to Antichristian Usurpers (which they call *promoting Disloyal Principles and Practices*) might not be looked upon as of their Confederacy: For all that abide in the Principles and Practices of the Church of Scotland (which they have deserted) would count it a Sin and Scandal, to be reckoned of their Association who have thus betrayed the Cause and the Country. These mutual Complements between the professed Servants of Christ and the Vassals of Antichrist, if they be Cordial, would seem to import that they are in a fair way of compounding their differences, and to accomodate their oppositions at length: But if they be only adulatory and flattering Complements, importing only a Conjunction of Tails, like Samsons Foxes, with a Disjunction of Heads and Hearts, tending towards distinct and opposite Interests; then, as they would suit far better the Dissimulations of Politicians, than the Simplicity of Gospel-Ministers, and do put upon them the Brand of being Men-pleasers rather than Servants of Christ, so for their Dissemblings with Dissemblers, who know their Complements, to be and take them for such, they may look to be paid home in good Measure, heaped up and running over, when such Methods shall be laid down as shall not be in the Power of any to alter, when such designs

shall be obtained by this Liberty and these Addresses, that the after-bought Wit of the Addressers shall not be able to disappoint. However the Address is such, as makes the thing addressed for to be odious, and the Addressers to forfeit the respects and merit the indignation of all that are Friends to the Protestant and Presbyterian Cause; as may appear from these obvious Reflections.

1. It was needful indeed they should have assumed the Name of *Presbyterians*, and call it the *humble Address of Presbyterians Ministers*: For otherwife it would never have been known to come from Men of the Presbyterian Perswasion; seeing the Contents of this Address are so clearly contrary to their known Principles. It is contrary to Presbyterian Principles, to congratulate an Antichristian Usurper for undermining Religion, and overturning Laws and Liberties. It is contrary to Presbyterian Principles, to justifie the abrogation of the National Covenant, in giving thanks for a Liberty whereby all the Laws are easled and disabled, therein confirmed. It is contrary to Presbyterian Principles, to thank the King for opening a door to bring in Popery, which they are engaged to extirpate in the Solemn League and Covenant. It is contrary to Presbyterian Principles to allow or accept of such a vast Toleration for Idolaters and Hereticks, as is evident above. It is contrary to Presbyterian Principles to consent to any Restrictions, Limitations, and Conditions, binding them up in the Exercise of the Ministerial function, whereby this Liberty is loaded and clogged: So that they cannot enjoy it without great hazard of Sin, and incurring the Guilt of the Blood of Souls, for not declaring the whole Council of God, which Addressers cannot declare, if they *Preserve an entire Loyalty in their Doctrin*, as here they promise.

2. There is nothing sounds here like the *Old Presbyterian strain*; neither was there ever an Address of this stile seen before from *Presbyterian Hands*. It would have looked far more *Presbyterian like*, in stead of this Address, to have sent a Protestation against the new openly designed introduction of Popery, and subversion of all Laws and Liberties which they are Covenanted to maintain; or at least to have given an Address in the usual Language of Presbyterians, who used always to speak of the *Covenants*, and *Work of Reformation*: But here never a word of thefe, but of *Loyalty to his Excellent*, to his *Gracious*, and to his *Sacred Majesty*, of *Loyalty not to be questioned*, an *Entire Loyalty in Doctrin*, a *resolved Loyalty in Practice*, and a *fervent Loyalty in Prayers*: And all that they are Sollicitous about, is not lest the *Prerogatives of their*

their Master be encroached upon, and the Liberties of the Church be supplanted, and Religion wronged; but lest their *Loya'ty* be question'd, and they be otherwise represented: And all that they beseech for is, not that the Cause of Christ be not wronged, nor Antichristian Idolatry introduced by this Liberty; but that these who promote any disloyal Principles and Practices may be looked upon as none of theirs, wherein all their encouragement is, that they persuade themselves from his Majestys Justice and Goodness, that he will not give Credit to any other information until he take due cognition thereof. Here is a Lawless unrestricted Loyalty to a Tyrant, claiming an *Absolute Power to be obeyed without reserve*, not only professed, but solicitously sought to be the Principle of Presbyterians; whereas it is rather the Principle of Atheistical Hobbs exploded with indignation by all Rational Men. This is not the Presbyterian Loyalty to the King, in the defence of Christ his *Evangel, Liberties of the Country, Ministrati'on of Justice, and punishment of iniquity*, according to the National-Covenant; and in the *preservation and defence of the true Religion, and Liberties of the Kingdoms*, according to the Solemn-League and Covenant: But an *Erasian Loyalty* to a Tyrant in his overturning Religion, Laws and Liberties. This Loyalty in *Doctrin*, will be found Disloyalty to Christ, in a sinful and shameful silence at the wrongs done to him, and not declaring against the Invasions of his open Enemies. This Loyalty in *Practice* is a plain betraying of Religion and Liberty, in lying by from all opposition to the open Destroyer of both. And this Loyalty in *Prayers*, for all *Blessings* ever to attend his *Person and Government*, will be neither conformed to *Presbyterian Prayers* in reference to Popish Tyrants, nor consistent with the Zeal of Christians, nor founded upon any Scripture Promises, to pray for Blessings to a Papists Tyranny, which cannot be of Faith, and therefore must be Sin.

3. This Address is so stuffed with sneaking Flatteries, that it would more become Sycophants and Court-Parasites, than Ministers of the Gospel; and were more suitable to that Popish, Prelatical, and Malignant Faction to congratulate and rejoice in their professed Patron and Head, and fill the Gazetts with their *Adulatory Addresses*, which heretofore used to be deservedly inveighed against by all Dissenters; than for Presbyterians to take a Copy from them, and espouse the Practice which they had condemned before, and which was never commended in any good Government, nor never known in these British Nations, before Oliver's *Uiurpation*; Flattery being always counted base among ingenuous Men. But here is a Rhapsodie of Flatteries, from the deep Sense they have of his Majesties *Gracious and surprizing favour*; finding

finding themselves bound in Duty to offer their most humble and hearty thanks to his Sacred Majesty, the favour bestowed being to them valuable above all Earthly comforts. One would think it behoved to be a very great favour, from a very great Friend, for very gracious ends: But what is it? In not only putting a stop to their long sad Sufferings; which were some ground indeed, if the way were Honest: But this not only supposes an also; what is that? But also granting us the Liberty; which is either a needless Tautology (for if all Sufferings were stopped, then Liberty must needs follow,) or it must respect the Qualifications of the Liberty; flowing from such a Fountain, Absolute Power; through such a conveyance, stopping all Penal Laws against Papists; in such a Form as a Toleration; for such Ends, as overturning the Reformation and introducing Popery. This is the Favour for which they offer most humble and hearty Thanks, more valuable to them than all Earthly Comforts. Sure, if they thank him for the Liberty, they must thank him for the Proclamation whereby he grants it, and justifie all his claim there to Absoluteness, being that upon which it is superstructed, and from which it emergeth; and so become a listed Faction to abet and own him in all his attemptings, engaged now to demean themselves as that he may find Cause rather to enlarge than to diminish his favours, which can be no other way but in assisting him to destroy Religion and Liberty, at least in suffering him to do what he will without controll. O what an indeliberate reproach is this for Ministers, who pretend to be yet for the defence of the Gospel, thus to be found betraying Religion, through justifying and magnifying a Tyrant, for his suspension of so many Laws, whereby it was established and supported!

4. It were more tolerable if they went no farther than Flatteries; but I fear they come near the Border of Blasphemy, when they say, that the Great God hath put this in his Royal Heart; which can bear no other Construction but this, that the Holy Lord hath put it in his Heart to assume to himself a Blasphemous and Absolute Power, whereby he stops and suspends all Penal Laws against Idolaters, and gives a Toleration for all Errors: If it be capable of any other Sense, it must be like that as the Lord is said to have moved David to number the People, or that Rev. 17. 17. God hath put it in their Hearts to fulfill his Will, and to agree and give their Kingdom to the Beast. But to bless God, and thank the Tyrant for this wicked Project, as deliberate and purposed by Men, I say is near unto Blasphemy. And again where they say, they are firmly resolved by the help of God so to demean themselves as his Majesty may find Cause rather to enlarge than to diminish his favours; this in effect is as great

great Blasphemy, as if they had said, They resolved by the help of God to be as unfaithful Time-serving and silent Ministers as ever plagued the Church of God; for no otherwise can they demean themselves so as he may find cause to enlarge his Favours towards them, it being no way supposable that his enlarging his Favours can consist with their faithfulness; but if they discover any measure of Zeal against Antichrist, he will quickly diminish them.

Thus far I have compendiously deduced the Account of the Progress and Prosecution of the Testimony of this Church to the present State thereof.

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# A Catalogue of some Books Printed for Jo. Hindmarsh at the Golden-Ball o- ver against the Royal-Exchange in Corn- hill.

**T**HE Antiquity of the Royal Line of *Scotland* farther Cleared and Defended, against the Exceptions lately offer'd by Dr. *Stillingfleet*, in his Vindication of the Bishop of *St. Asaph*. By Sir *George Mackenzie*, His Majesty's Advocate for the Kingdom of *Scotland*.

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A Memorial for His Highness the Prince of *Orange*, in Relation to the Affairs of *Scotland*: Together with the Address of the *Presbyterian-Party* in that Kingdom to His Highness; And some Observations

on that Address. By two Persons of Quality.

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The Case of the Present Afflicted Clergy in *Scotland* truly represented. To which is added for Probation, the attestation of many unexceptionable Witnesses to every Particular; and all the Publick Acts and Proclamations of the Convention and Parliament relating to the Clergy. By a Lover of the Church and his Country.

An Historical Relation of the late Presbyterian General Assembly, held at *Edinburgh*, from October 16 to November 13. In the Year 1690. In a Letter from a Person in *Edinburgh* to his Friend in *London*.

